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THOMAS LAMB ELIOT
1841-1936



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Thomas Lamb Eliot, 1932

THOMAS LAMB ELIOT

1841-1936

By
EARL MORSE WILBUR

*But Cristes lore, and his apostles twelve,
He taughte, and first he folwed it himselfe.*

—Chaucer.

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CONTENTS

Prefatory Note	IX
I. Ancestry	1
II. Early Life and Education. 1841-1865	7
III. Associate Ministry at St. Louis. 1865-1867	16
IV. The New Field at Portland. 1867	21
V. Early Ministry at Portland. 1867-1871	26
VI. Laying Social Foundations. 1871-1876	36
VII. A Year Abroad. 1876-1877	48
VIII. Widening and Deepening Influence. 1877-1882 . .	54
IX. Later Ministry: Organization of Social Agencies 1882-1890	62
X. The Close of the Pastorate: the Preacher. 1890-1893 .	73
XI. Cultural and Educational Work. 1892-1925	83
XII. The Closing Years. 1925-1936	98
XIII. Family Life: Personal Traits	101
XIV. Character-Sketch	113
Notes	121
Offices Held	135
Published Writings	137
Ancestral Table	140
Family Tree	141

ILLUSTRATIONS

Thomas Lamb Eliot, 1932	<i>Frontispiece</i>
Thomas Lamb Eliot, about 1847	6
"Tom" and "Hal", about 1855	8
"The Golden State"	12
The Beaumont House	14
Henrietta Robins Mack and Mary Ely Mack, 1856	16
Henrietta Robins Mack, about 1862	18
Thomas Lamb Eliot, about 1862	20
Home of Thomas and Mary Frazar	22
The Chapel in 1876	26
The Church of Our Father, 1879	56
The Family Residence	58
Eliot Glacier	60
Thomas Lamb Eliot, 1880	62
Henrietta Robins Eliot, 1883	66
Thomas Lamb Eliot and his Mother, about 1890	72
Shushula	88
Eliot Hall	92
Thomas Lamb Eliot, 1908	94
Henrietta Robins Eliot, 1911	96
Thomas Lamb Eliot, 1916	98

ILLUSTRATIONS (*Continued*)

The Church of Our Father	100
Dining Room, "227"	102
Parlor, "227"	104
Henrietta Robins Eliot, about 1895	106
Thomas Lamb Eliot, about 1929	114
Memorial Tablet	118
Thomas Lamb Eliot and Henrietta Robins Eliot	120

PREFATORY NOTE

This sketch of Dr. Eliot's life has been prepared at the request of his family, and written primarily with them in mind. It therefore includes in the record various minor details, and a few intimate matters, of interest much more to them than to a wider public.

The sources drawn upon have been the diaries and correspondence of Dr. Eliot, his printed writings, scrap-books containing reports of his sermons and addresses, reports and records of organizations with which he had to do, files of contemporary newspapers, and personal recollections of the writer and others.

Superior figures in the text refer to notes at the end of it.

E. M. W.

CHAPTER I. ANCESTRY

It is the purpose of this narrative to place upon record some account of the life and services of one who in his young manhood left the East with all the advantages and attractions that long-settled communities might have afforded him, and deliberately chose for the field of his life-work a little trading-town, barely twenty years old, raw and crude, in a clearing by the Willamette river in Oregon, in a remote corner of the country. Here he remained for nearly seventy years, and from the vantage-ground of a Christian ministry broadly conceived and generously practiced placed an enduring mark not only upon his adopted city of Portland, but also upon the State of Oregon, and to some extent upon the whole Pacific Northwest, its religious character, its moral standards, its civic life, its philanthropies, its educational institutions, its agencies for culture and refinement, its social intercourse—upon everything, in fact, closely related to the higher life of a lusty new civilization.

Thomas Lamb Eliot came of an ancestry which on both sides is traced back to early colonial times and beyond, and includes many distinguished names, though it was characteristic of him that he never boasted of his pedigree, and

seldom mentioned it outside the family circle. To one of his daughters he once said that the things to be most proud of in one's ancestry are their education and piety. Those, however, who recognize the value of a good inheritance will be interested to know something of the stock from which he sprung.

The Eliots are one of the ancient families of England. Their ancestral seat was in Cornwall, and in the fine old Norman parish church of St. German's, a few miles west of Plymouth, one may to-day see tombstones of nearly forty members of the family; while hard by is Port Eliot, the spacious mansion which, after having once been part of a monastic establishment, has for generations been the family seat. Of these Eliots came Sir Thomas Elyot, famed diplomat and scholar under Henry VIII., and author of "The Boke named the Governour"; and Sir John Eliot who, for resisting the tyrannies of Charles I., died in the Tower of London in 1632.

One branch of the family early removed to East Coker in Somerset, whence about 1668 Andrew Eliot came with his wife and children to Beverly, Mass., the earliest of the name to come to America.¹ He was a man of local distinction. His grandson of the same name removed to Boston early in the eighteenth century, where his son, the fourth Andrew, after graduating from Harvard College, became minister of the New North Church, which he declined to leave even when elected President of Harvard. It was the latter's great-grandson, William Greenleaf Eliot, second

of the name, that was the father of Thomas, whose life is here narrated.

This William's grandfather Samuel had married Elizabeth, daughter of William Greenleaf, Member of the Provincial Congress who, as High Sheriff of Suffolk County, was appointed to read the Declaration of Independence from the balcony of the old State House in Boston in 1776. He was one of the most prominent of the patriots during the Revolution, and an intimate friend of Washington. Elizabeth Greenleaf² had a younger sister Margaret who married Judge Thomas Dawes, conspicuous patriot,³ and their daughter Margaret married the first William Greenleaf Eliot, and thus was paternal grandmother of Thomas Eliot; while yet another sister, Nancy, married Judge William Cranch (see below) and became Thomas's maternal grandmother.

Thomas Eliot's mother was of the Cranch family, prominent in the history of Quincy, Mass. Richard, first of the name to come to America, was from Kingsbridge in Devonshire. He married Mary, daughter of Parson William Smith of Weymouth, and their son William⁴ was Assistant Judge and later Chief Justice of the United States Circuit Court for the District of Columbia from 1801 to 1855.⁵ Of Judge Cranch's thirteen children Christopher Pearse was a painter of some merit, and one of the poets of the Transcendental movement, while Abby Adams (named for her aunt, the wife of President John Adams) married William Greenleaf Eliot of St. Louis and became mother of Thomas.*

*See ancestral table at the end of the book.

Thus if ancestral factors count for anything in the making of personality, then intelligence, virtue, piety, initiative, public spirit and force of character—the best inheritance that New England could bequeath—must have been deeply foreordained for Thomas Eliot from as far back as his ancestry is known. All these qualities were destined to be confirmed by the character of his parents and the molding influences of his early life in their home.

His father, the Rev. William Greenleaf Eliot of St. Louis,⁶ was born at New Bedford, Mass., in 1811, but was brought up in Washington, D. C., where his father, formerly a New Bedford merchant, held an office in the Post-office Department. His imagination had been early kindled by what he heard or read of the rapidly growing settlement in Missouri; and after graduating from the Harvard Divinity School in 1834 he lent a willing ear to the call of the new West, and went at the age of twenty-three to take up his ministry in the frontier town of St. Louis, where he was to spend his life in the service of religion, good morals, philanthropy, civic improvement and education, thus foreshadowing and furnishing a pattern for the strikingly similar rôle that his son was destined to play a generation later in a very similar situation on another frontier. It will be to the purpose, then, to summarize the father's career, as an anticipatory epitome of that of the son, which is here to be related.

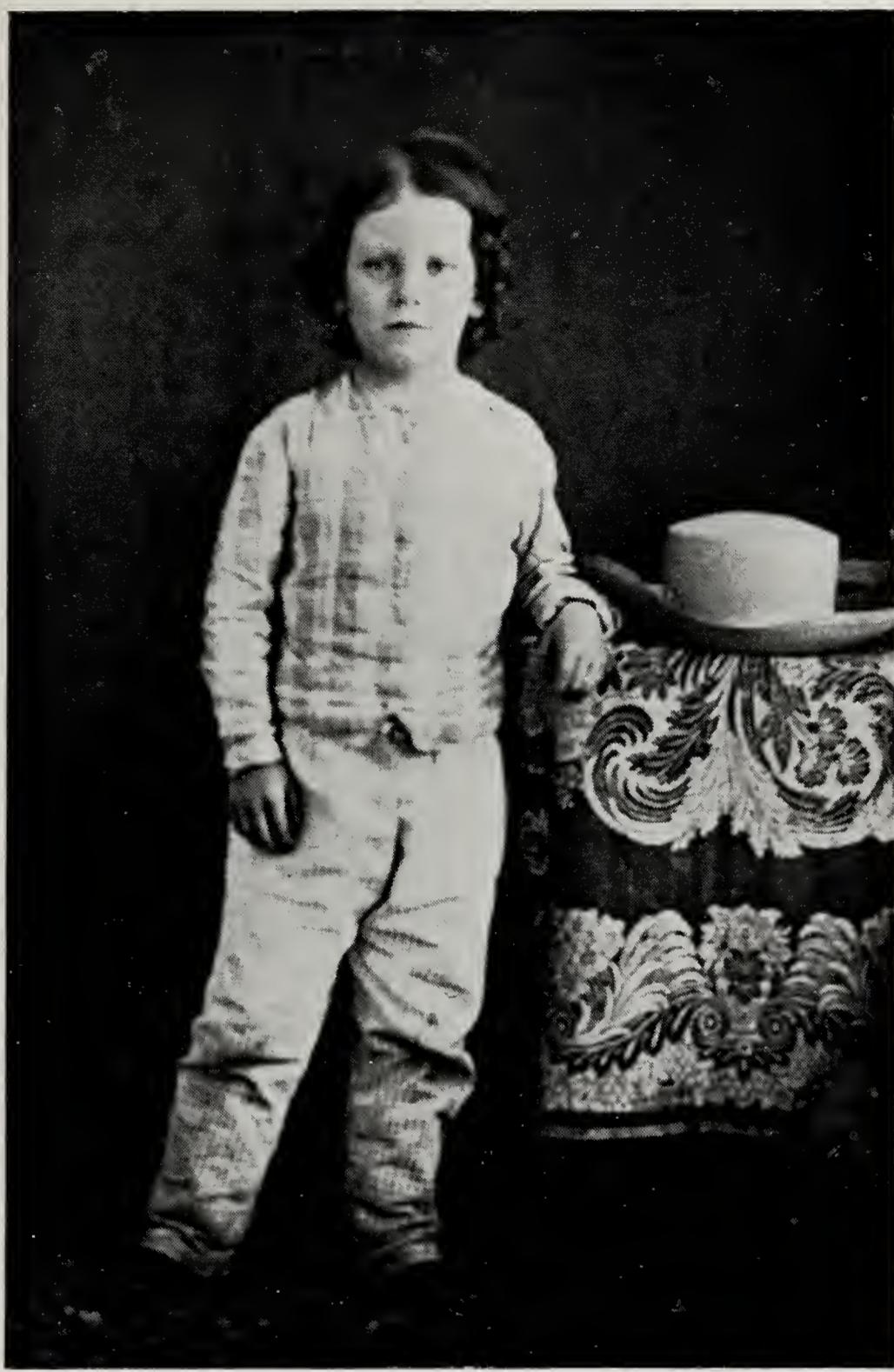
St. Louis in 1834 was an ambitious little city of eight or ten thousand inhabitants at the western edge of American civilization. From the levee on the Mississippi it extended

back only to Seventh Street. Physically it was as crude as well could be, and the conditions affecting public health were incredibly primitive. Conditions affecting the higher life of the community were little better. The only organizations devoted to any phase of public welfare were five young churches. There were no public schools. Mr. Eliot was the first minister here of the Church of the Messiah (Unitarian),⁷ and he served it with unwearied devotion for thirty-nine years, from 1834 to 1873. He did not, however, limit his interest or his activities to his church, or even to religion in any restricted sense: he took all that concerned the higher life of the community to be his province. But his first energies were given to building up a church as the foundation of a wholesome civilization; and he did this with such success that its members were always among the most prominent, and sometimes almost the sole, workers in any movement for the public good. Within a short generation it became famed the country over for the extraordinary sums its members gave year after year for philanthropic purposes.

He did not stop here, however. Mentioning his broader activities in the order in which they occurred, he took the lead in organizing the first institution for the benefit of neglected street boys; was one of the founders of the Academy of Sciences; was for several years President of the School Board; was more than any one else responsible for establishing in St. Louis the first public schools in the State; was President of the State School for the Blind, and Curator of the State University; was the inspirer and prac-

tically the founder of Washington University, and of an academy for boys and one for girls subsidiary to it;⁸ founded in the Mission Free School an institution which attacked the problem of the slum a long generation before social settlements were invented; helped establish the St. Louis Provident Association; was tireless in leading the opposition to public licensing of vice, and in his advocacy of anti-slavery, temperance, prison reform, and equal suffrage; and in the time of the Civil War he organized the Western Sanitary Commission, and did more than any other ten men, so General Sherman is said to have declared, to save Missouri for the Union.⁹

With all this, he was a man of far less than rugged constitution, was long so disabled for writing that he had to rely upon an amanuensis,¹⁰ and several times had to withdraw from his work for extended periods in order to recover strength to keep on with it. Yet his short figure and delicate frame were informed by an iron will that shirked no labors, shrank from no dangers, and was daunted by no obstacles. These things are related of him here for the light they shed upon the career of his son in Portland, which parallels that of the father in so striking a way that it is difficult to resist the thought that when the son was called upon to face an almost identical situation in a strikingly similar environment, he found his inspiration and model in the work of his father.



Thomas Lamb Eliot about 1847

(Dr. Eliot remembered being picked up while at play by a neighbor friend and taken to the daguerreotyper, who tucked in the knees of his trousers to hide the grass-green. On the back of Dr. Eliot's photograph of the daguerreotype he had attached this clipping:

*Within the gate I saw a child—
A strange child, yet to my heart most dear—
He held his hands to me, and softly smiled
With eyes that knew no shade of sin or fear;
"Come in", he said, "and play a while with me,
I am the little child you used to be."*

HENRY VAN DYKE).

CHAPTER II.
EARLY LIFE AND EDUCATION
1841-1865

Thomas Lamb¹¹ Eliot was born at St. Louis¹² October 13, 1841, being the third of fourteen children, and the first one to reach adult life. The household was repeatedly subjected to the discipline of sorrow, for of the fourteen children there were only five that did not die in infancy or early life.¹³ Of these Henry Ware (1843-1919) occupied an honorable and important station in the business life of St. Louis, and was for forty-two years a Director of Washington University; Christopher Rhodes entered the ministry and served with distinction for forty-five years (1882-1927) in the First Parish Church on Meeting-house Hill in Dorchester and the Bulfinch Place Church in Boston, and has been active in work for temperance and philanthropy; Edward Cranch (1858-1928) was an honored member of the St. Louis bar for forty-eight years, and for thirty-six years honorary lecturer at the Law School of Washington University; and Rose Greenleaf (1862-1936), who became the wife of Professor Holmes Smith of Washington University, was for many years active on the board of the St. Louis Training School for Nurses, and published some fugitive but beautiful verse.

The atmosphere of the home must have been prevailingly serious, for the father was deeply engrossed in the duties of his profession and the manifold calls of his wider service, and the mother was busied with the responsibilities of her large family and often shadowed by bereavement, although her placid spirit and her ready sense of humor never failed to radiate peace and happiness. But there are evidences that young Thomas was blessed with a happy, cheerful temperament, and had a normal share of wholesome animal spirits. The home was one of comfort, but there were few or no luxuries; and there was perhaps something deeper than jest in a remark that Dr. Eliot the father often made: Give me the luxuries of life, and I will dispense with the necessities. As he habitually headed any subscription paper that he circulated with a generous subscription of his own, once even selling his private library for the purpose, and at another time, in the interest of a freedman, foregoing the purchase of a piano long desired and saved for, self-denying economy was the rule on all hands. The family's later home on Beaumont Place beyond what is now Jefferson Avenue, then Pratt Avenue, was practically out in the country, and the two older boys, Tom and Hal, had their experience of country life as they took care of the horse and cow and grew vegetables for family use in the kitchen-garden; and they often went shooting or fishing. Summers the family usually escaped from the heat of St. Louis by vacations in New England, most often at Hampton Beach, N. H. In July, 1859, Tom went with a boy friend on a steamer trip up the Mississippi as far as St.



"Tom" (*seated*) and "Hal" about 1855

Paul. Of this trip he kept a lively journal, illustrated with many amusing sketches.

Plain living and high thinking were the unbroken rule. It need hardly be added that the moral and spiritual ideals of the family were of the highest. It was the Puritan tradition at its best, softened with time and shorn of narrowness and intolerance, but regarding the effort to cultivate irreproachable and unselfish character as one of the most important objects in life. The gentle essence of reasonable and spiritual religion, though never obtruded or forced, pervaded the home like the fragrance of unseen flowers filling the air. Sprung from such an ancestry and nurtured in such a home, nothing is wanting in outward factors to explain how Thomas Eliot came to be such a man as he was.

Nothing eventful is recorded in Thomas's early schooling. He first attended the public schools which his father had been instrumental in establishing, and then finished his preparation for college in the Academy (later known as Smith Academy) which his father had been the means of founding in 1854. He was ready for college just in time to be one of the five who made up the first class to be graduated June 20, 1862, from the newly-founded Washington University.¹⁴ The curriculum was the traditional one in vogue before the days of electives, and was designed to furnish a purely cultural training based solidly on the humanities as represented in the ancient classics, mathematics, and literary studies. Perhaps the courses that left deepest influence on him were those in Greek, taught with great thoroughness by Chancellor Joseph G. Hoyt and Pro-

fessor Sylvester Waterhouse. Throughout his life nothing gave him greater pleasure than to keep fresh his acquaintance with the Greek poets and dramatists.

Though a good student he did not become distinguished as a scholar, and indeed could scarcely have done so, owing to a misfortune which overtook him early in his course, and handicapped him during all the rest of his life. It also led indirectly to his finding the scene of his life-work on the Pacific Coast. In his seventeenth year he began to have serious trouble with his eyes. The tradition is that this was caused by a too early use of his eyes after being poisoned with poison oak, or perhaps after an attack of measles; but it is probable that the real cause lay deeper, as in a form of astigmatism not correctly diagnosed. Though his eyes gave him pain, he unfortunately did not realize the danger, and having been trained like a Spartan to bear pain without complaint, he had done them irreparable damage before it was realized what he was doing. The consequence was that for the greater part of his studies thereafter in both college and divinity school he had to depend upon readers. Even many years afterwards he confided to the writer that he was seldom able to read much more than a quarter of an hour without pain.

In the hope of benefiting his eyes he was in 1860, when half-way through his college course, sent for a long voyage in a sailing vessel around Cape Horn bound for China. He left home June 6 and sailed from New York June 23 in the clipper ship "Golden State," Capt. Charles A. Ranlett.¹⁵

Just before sailing he had a good-bye letter from his father:

" . . . We all miss you and think and talk of you continually. Your mother and father will 'keep thinking' until they see you again. Dear Tom, you have never given us one hour's anxiety, except for your health, since you were born ; and we have no fear in sending you out into the world, your own guardian, at so early an age. In all times of danger and trial, put your trust in God ; and in the hour of temptation remember that you are a Christian and therefore not at liberty to do wrong. You will see and hear a great deal of evil ; you can not always choose your company ; but you can retain your own purity of character without being pharisaical, and by sincere love of virtue and truth you will keep yourself from the actual contact of the vicious. May God bless you ! I am quite sure that your present disappointment in the plans of life is well ordered. It is better for you and for us, though it has been and is a hard trial. Hal and Ada and mother are writing ; and I only add once more, God bless you !

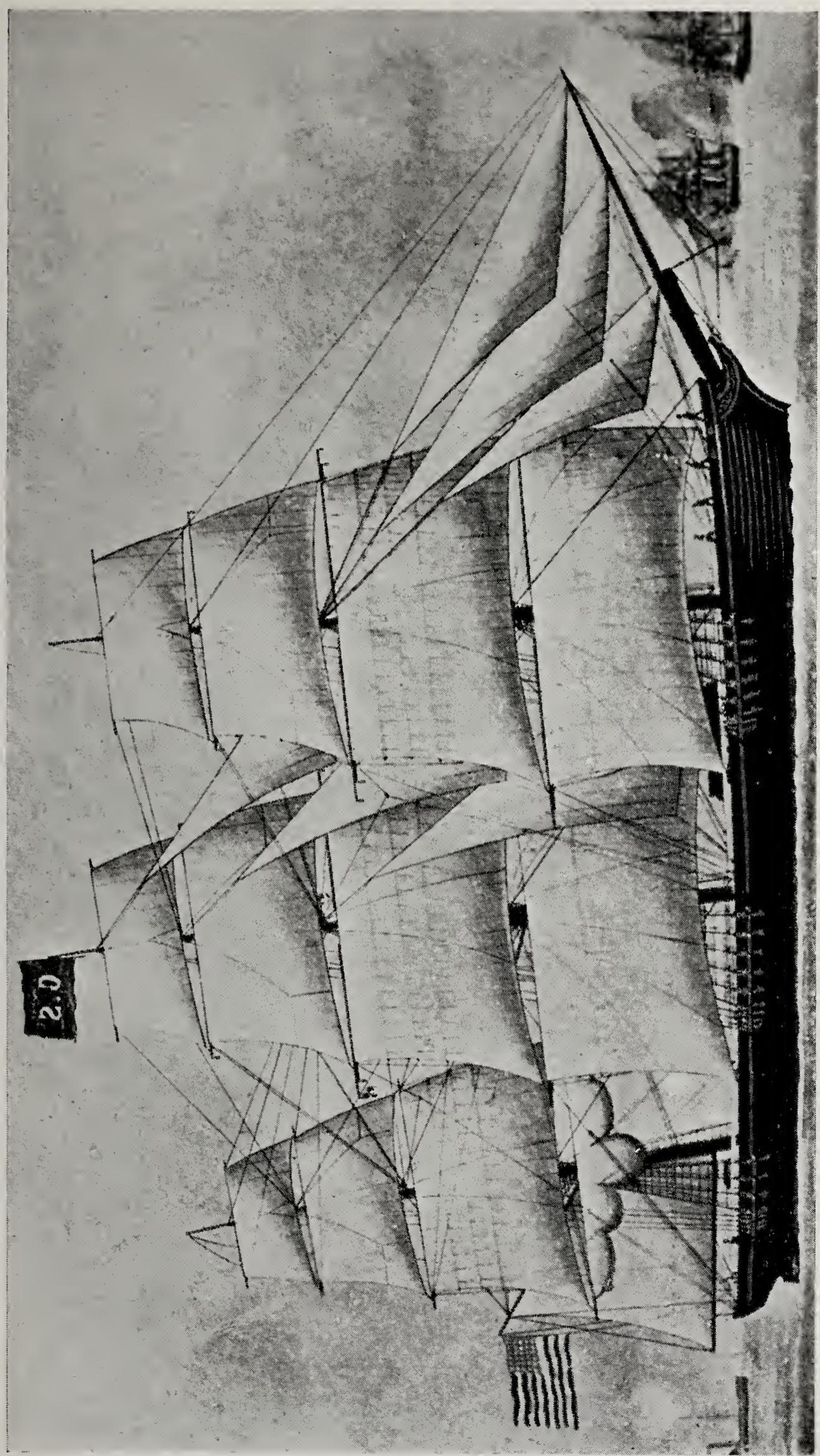
Your affectionate father.

(June 16, 1860.)

Hardly was the voyage begun before he realized that it was a serious mistake. The bright glare of the open sea only aggravated the trouble with his eyes, and he had to spend many daylight hours below decks, coming up at night for fresh air and to watch the stars, which were henceforth to be his familiar friends. The voyage extended 17,600 miles, and lasted 129 days. The days wore on tediously enough, and there was endless time to kill. Some of it he spent in making a whole trunkful of lamp-lighters of twisted paper. He mingled with the sailors and learned to make all their knots ; and to relieve the tedium he begged

the Captain to allow him to perform sailor's duties as far as possible. His only fellow-passenger, a young law student, nephew of the Captain, read to him the whole of Kent's *Commentaries on American Law*. He is said also in course of the voyage to have committed to memory a large part of Dana's *Household Book of Poetry*, and also Milton's *Paradise Lost*. The passage round the Horn was stormy, and for three weeks they were ice-bound. There can be little doubt that the ample time left him for reflection during all those weary and discouraging months helped to mature his thought, and bore good fruit in his later life.

At last, after over four months at sea, he arrived in San Francisco October 29, 1860. By this time it had become quite clear that, as his eyes were no better, he could gain no benefit by proceeding further. Indeed, the plan of his ship itself was changed by orders to proceed not to China as had been expected, but to Liverpool. He remained in California seven or eight weeks, waiting for advices from home. The time passed pleasantly enough in the fascinating and romantic San Francisco of R. H. Dana, Mark Twain, and Bret Harte. He went duck shooting in the marshes of what is now the city of Oakland, and near Monterey, and went up the Sacramento River and visited the mining camps. In San Francisco Thomas Starr King, who not long before had come out from Boston to be minister of the first Unitarian church on the Pacific Coast, and had wholly fallen under the spell of the Golden West and seen a prophet's vision of its future, befriended him and gave him counsel



The clipper ship 'Golden Star'
in a violent storm Cape Horn - Nov. 1860
J. D. Shout



on which he was to act seven years later when he too had an opportunity to settle on the Pacific Coast.

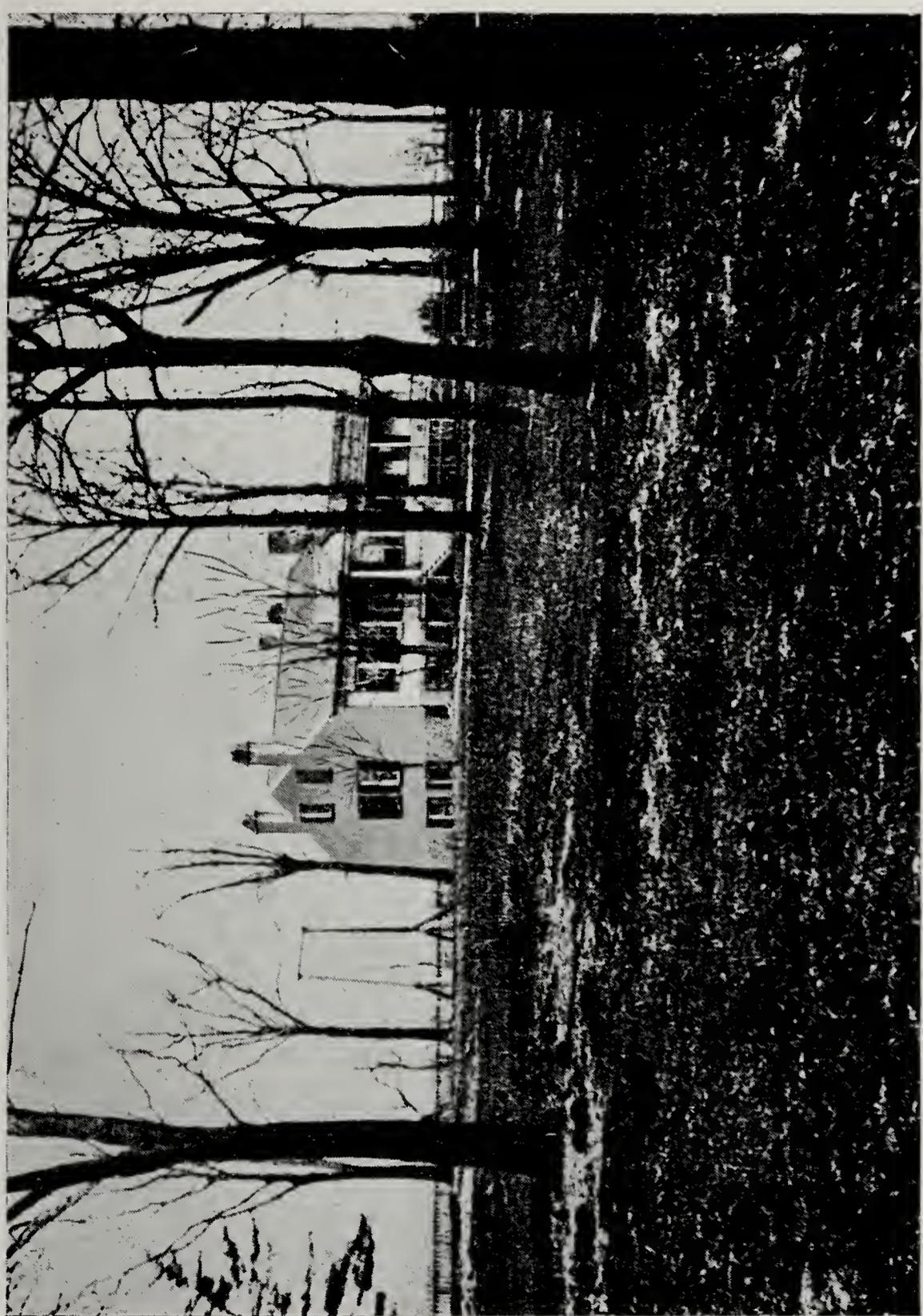
At length, having heard from his father, he again put to sea on the "Sonora," December 21, and returned home by way of the Isthmus of Panama. Upon landing in New York he was met by a telegram from his father saying, "The times are out of joint. Come home as soon as possible." Gathering clouds portended the coming Civil War. He reached home January 19, 1861, and with eyes only slightly improved, though otherwise in perfect health, resumed his college studies. Though he had to have most of his lessons read to him, he had acquired such power of concentrated attention that he was able to learn more rapidly and perfectly by ear than any of his classmates by eye, and he fully kept up with his class.

Inheritance and the family environment would naturally have conspired to make Thomas take a serious view of life and its responsibilities; but when he was fourteen the sudden death of his sister Mary, three years older than he, as the result of an accident, marked for him the turning-point from boyhood to responsible manhood. The serious mood was nine years later strongly confirmed in him by the tragic death by drowning of his younger sister Ada, at the age of seventeen. A little sheaf of ten school themes from his Academy days, when he was fifteen and sixteen years old, has been preserved, and shows that his mind was even then seriously occupied with religious questions, especially with evidences in Nature of the wisdom and goodness of God. Thus even before entering college he had determined to

enter the Christian ministry; and although his constantly painful eyes furnished a serious obstacle, and he had little encouragement save from his father, he tenaciously held to his purpose.

He did not, however, continue his academic preparation at once after leaving college. Instead, he entered upon practical training by acting as minister-at-large in St. Louis in the Mission Free School, which had a few years before been established under the patronage of his father's church to minister to the neglected poor. Here he gained invaluable experience in visiting among the poor and learning their problems, and in working in the large Sunday-school. At the same time he confirmed and extended his college studies by serving in the Academy for a part of his time, first as Tutor and then as Assistant Instructor in Greek and Latin. His eyes hampered his teaching, but he learned to glance through a whole page of Vergil and then teach it from memory. This gave him admirable training in rapid reading and in economy of eyesight, as well as in power to concentrate and condense. Along with this two-fold program of work he anticipated his professional education by reading theology under his father's direction.

In this period, midway of the Civil War, he was for several months in active service as an enlisted member of the Halleck Guard,¹⁶ though he was never called to the front at the seat of war, and was but once required to shoot at a man, when his Company was commanded to fire at a deserter.



The W. G. Eliot Home in the 'Sixties

(Formerly the residence of Dr. William Beaumont, famed for his discoveries in the physiology of digestion)

After two years thus spent he entered the Harvard Divinity School in the autumn of 1864. Here he fell under the stimulating influence of the distinguished scholars Professors George Rapall Noyes, Frederic Henry Hedge, and Oliver Stearns, and had for fellow-students several that later became prominent in their profession. He had anticipated so much of the course of study before entering the School, and covered so much ground while there, that he was graduated after but a single year on July 18, 1865.¹⁷

CHAPTER III.
ASSOCIATE MINISTRY AT ST. LOUIS
1865-1867

After supplying the pulpit of the Unitarian church at Louisville for several weeks in the summer Mr. Eliot returned to St. Louis, where he was in October called to be Associate Pastor of his father's church at a salary of \$1,500, and was ordained to the ministry on Sunday, November 19, 1865. The Rev. Carlton A. Staples of Milwaukee, his predecessor in the same office, preached the ordination sermon from the text, "Who is sufficient for these things?" Dr. Eliot offered the ordaining prayer and gave the charge to the minister, and the Rev. A. D. Mayo of Cincinnati gave him the right hand of fellowship.¹⁸

A few days later he took another momentous step which was to enrich the whole of his subsequent life and contribute incalculably to its happiness and usefulness. On November 28, 1865, he was married to Henrietta Robins Mack, daughter of Samuel Ely and Rebecca Robins Mack of St. Louis. She was born June 12, 1845, in the "Emily Dickinson house" at Amherst, Mass., which her grandfather then owned.¹⁹ A few years later her father removed to Cincinnati, and thence to St. Louis, where he was an influential and highly honored figure in the insurance world until his premature death in 1866. His ancestry is



Henrietta Robins Mack (*left*) and her sister, Mary Ely Mack,
about 1856



traced from John Mack, who came from Inverness, Scotland to Salisbury, Mass., about 1669, and removed to Lyme, Conn., about 1683, whence successive generations of his descendants migrated steadily inland. His lines of descent were interwoven with the Talcotts of Hartford and Wethersfield, the Phelpses and Wolcotts of Windsor, the Elys and Burts of Longmeadow, the Holyokes and Pynchons of Springfield, the Williamses of Deerfield, and the Davenports and Piersons of Yale College; and those of his wife, Rebecca Amelia Robins of Cincinnati, with the Robinses and Burrs of Hartford, and the Footes and Stillmans of Wethersfield, all outstanding names in the early history of the lower Connecticut valley. On her father's side the young bride could trace back to the Rev. Peter Hobart, first minister at Hingham, and to the Rev. Richard Mather, first minister at Dorchester, whose son and grandson, Increase and Cotton, became more famous than he;²⁰ and on her mother's side to Captain Myles Standish and Edward Doty of the Mayflower.

The two young people first met just after Mr. Eliot's return from California in January, 1861, he a junior in the University, she a high-school student in her sixteenth year, in the fresh bloom of a strikingly beautiful girlhood. From the very beginning of their acquaintance it was a case of romantic and devoted love on both sides,²¹ which continued to burn with undimmed flame for seventy-five years, and to all that ever crossed the threshold of their home was an inspiration and an ideal of what married life may be. But for a time before they were married there was one

thing on which they were not united, and that the subject on which man and wife, and especially a minister and his wife, would wish to be most at one, the serious subject of religious beliefs. Ever since the beginning of the schism in the Congregational churches of New England, his ancestors in every line had gravitated toward the liberal side, while hers had all remained as steadfastly orthodox, and had included not fewer than sixteen ministers of the unwavering Puritan tradition. Her father was deacon in the Congregational church at St. Louis. She therefore hoped to convert Mr. Eliot from the error of his beliefs, and to that end began seriously to study the scripture evidence in the case. The result was contrary to her expectations. Without further effort at persuasion on his part than putting into her hands books which she might weigh for herself, the would-be converter (not without great conflict within, and much grief to her parents) became herself the convert, and presently found in her new faith so much satisfaction that ever afterwards she cherished it with the fervor of one who with a great price has purchased his freedom.

They became engaged June 30, 1863. He entered Harvard Divinity School in 1864. A few months after his year's course of study there was completed, they were married. For the first year they lived in the household of Dr. Eliot, and then established their own home. For their wedding journey the young couple went to New Orleans, where Mr. Eliot supplied the vacant pulpit for several weeks, as he again did for two months in the spring of 1867. It speaks much for the conciliatory spirit of these



Henrietta Robins Mack about 1862

(Dr. Eliot carried a scrap of this dress in his pocket-book to the end of his life)

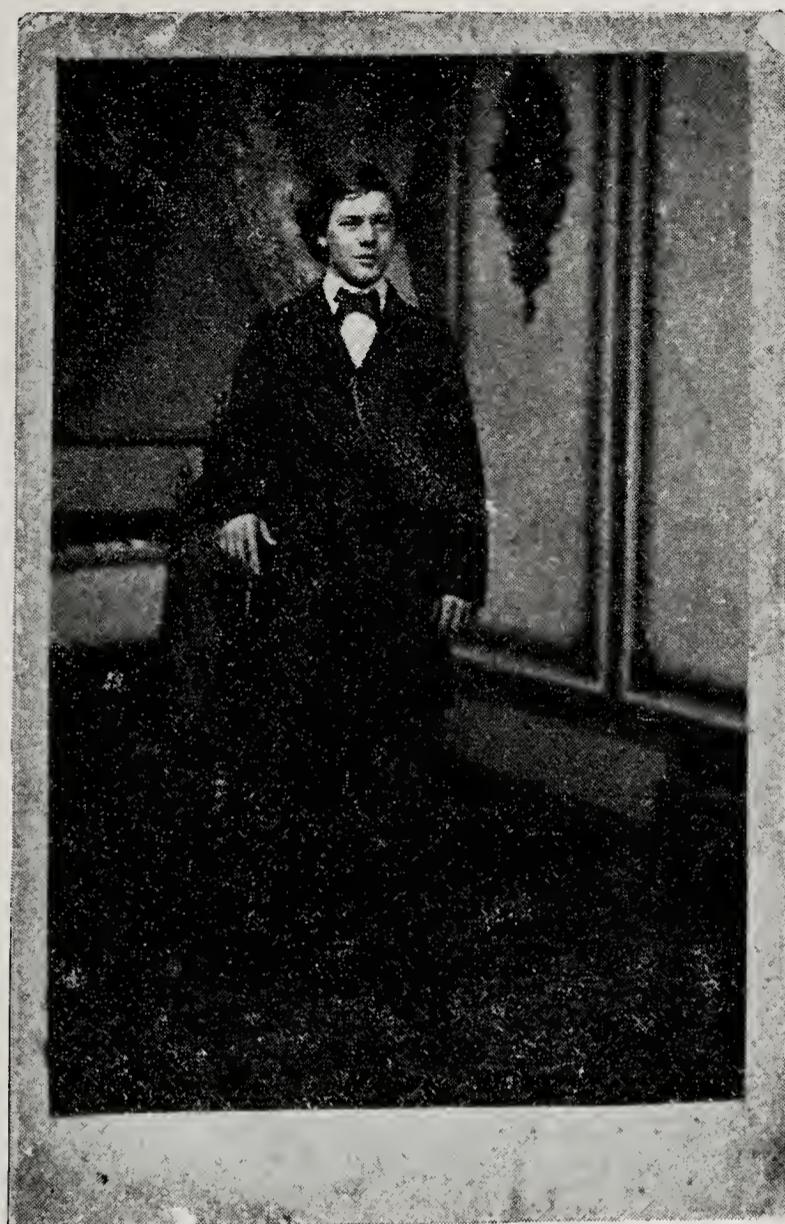
brief ministries to this southern congregation that though his own and his father's sympathies and activities had been uncompromisingly with the North he was a little later called to become its minister; though his choice had already fallen upon Portland. In the course of their return journey to St. Louis, an unexpected opportunity occurred for them to change in haste to a more convenient steamer. That very night the steamer they had left was destroyed in consequence of a boiler explosion, and had they stayed aboard her they might have lost their lives.

To begin one's ministry as an assistant under the guidance of a wise and successful man is an admirable way to acquire professional experience on easy terms without having to bear the cost of serious mistakes, though from the nature of the case the relation is likely to be a temporary one. Before the end of his second year, therefore, the time seemed to be growing ripe for Mr. Eliot to strike out for himself. Opportunities were not wanting. On the same day, September 6, 1867, he received two letters: one, practically equivalent to a call, inviting him to supply for six months the pulpit of the First Parish Society at Portland, Maine, which the Rev. Horatio Stebbins had left vacant when he went to succeed Starr King at San Francisco in 1864; and the other from the Secretary of the American Unitarian Association in Boston (in whose hands it had been left to procure a minister), asking him to accept a call to the First Unitarian Society at Portland, Oregon, which had been organized the previous year. At nearly the

same time a third call came from the Unitarian church at New Orleans, whose pulpit he had twice supplied.

It had long been foreordained what the choice should be. Seven years before, on his visit to San Francisco, Starr King had said to him in words that he had never forgotten, "The Pacific coast claims every man who has ever seen it and is willing to sacrifice himself to it. Remember that any one that has seen this coast has got to come back. There's Oregon." And he had pointed to Oregon and Washington as the "coming country" of Northwest America. Mr. Eliot therefore answered the call of the West as his father had done before him. His decision was reached the very next day, and as soon as correspondence had made all definite he resigned his pastorate, left St. Louis with his wife and infant son, William Greenleaf, on November 11, and ten days later sailed from New York on the "Rising Star," Captain Conner.

They reached San Francisco *via* the Isthmus on the "Constitution," Captain Caverly, December 13, and thence after a delay of six days for a connecting steamer proceeded to their destination. Mr. Stebbins, with whom they stayed in San Francisco, said many years later, "I felt that never did ship carry more precious freight. The future of the church was assured. Such firmness of purpose, such quiet, silent fortitude, such clear vision of truth and duty, were a pledge of the truest success."²²



Thomas Lamb Eliot about 1862



CHAPTER IV.
THE NEW FIELD AT PORTLAND
1867

Mrs. Eliot had been wretchedly sea-sick during the whole voyage, and had come almost to the verge of starvation; but the long and trying journey of over six weeks from St. Louis ended when the miserable little tub "Montana,"²³ five days out from San Francisco, landed at Portland in the dark of a rainy early morning on the day before Christmas, 1867. Mr. Thomas Fazar, the pioneer Unitarian of Portland, who had come out from Massachusetts in 1853, met the little family at the dock with the only hack the city yet boasted,²⁴ and took them in the pouring rain through the muddy streets to his home on the west side of Fourth Street, in the middle of the block next south of where the County Court House now stands. A blazing fire on the hearth gave them cheerful welcome, and here they had their home until their furniture arrived four or five months later on a sailing vessel which had come round the Horn. For several months their infant son had only their sole-leather trunk for his crib.

Portland, which had been first settled in 1845 and incorporated in 1864, had as yet but some 7,000 inhabitants, scattered along the west bank of the Willamette. The settled district reached little beyond Seventh Street, while

beyond that lay fresh clearings in the dense forests of Douglas fir. There were no paved streets, and even in the older parts there was nothing better than rough plank sidewalks. During the rainy season the streets were filled with deep mud. Communication with the outside world was by steamer to San Francisco two or three times a month or by overland stage to California. Mail from the East was nearly two months in transit, and a telegram to St. Louis cost \$10. There was a rudimentary municipal government, a Library Association, two newspapers, three small benevolent societies, two musical organizations, and churches of seven religious bodies.²⁵ Beyond these primitive beginnings of civic life, Portland was a rude, raw frontier town, cosmopolitan in its vices, and with nearly all the agencies for organizing and advancing the interests of higher civilization still in the future.

The significance of the life of Thomas Lamb Eliot lies in the fact that coming to such a frontier town, whose character in almost all respects relating to the higher interests of man was yet to be determined, he *remained* here, unselfishly and unremittingly devoting all his strength of body and mind, heart and will, during two critical, formative generations, to arousing, developing, and organizing the higher ideals of this community; for the first generation largely through his broad work as minister of religion, and for the second as a public-spirited citizen in private life. This was his constant task, and as he applied himself to it he placed his mark upon a large number of agencies of the most varied sort connected with the higher life of



Home of Thomas and Mary Frazar

Portland. Other men of his profession came, wrought well for a few years, and then moved on to other and often more conspicuous posts, or to places that promised greater rewards. He for his part resisted every inducement to enter another field—and some of these were of the most flattering character—and staying in Portland reaped his reward in the steadily augmented influence he wielded and the ever-deepening esteem and affection in which he was held by his fellow-citizens.

Mr. Eliot and his young wife found a little church eagerly waiting to welcome them and follow their leadership. There had been a few Unitarians in Portland since early in the fifties, and during the sixties their numbers considerably increased. There were the Frazars, Burrges, Hodges, Goodnoughs, Cooks, Spauldings, Shattucks, Thompsons, and others. Though the Frazars had often held private services in their farm house in what is now Laurelhurst, and though others often wished for a church of their own faith, they usually worshiped in the existing churches, and were hardly conscious of their common ties until something occurred which made them suddenly cohere. In the church attended by most of them the minister one morning in 1865 made an unprovoked and violent attack upon the Unitarian faith. This theme he continued to follow up for several weeks. The result was that those whose faith was thus attacked at once resolved to organize, only waiting for light as to ways and means.

The first step was taken by women, of whom seven met toward the end of the year and organized a Ladies' Sewing

Society, and adopted a Constitution with the following preamble:

"We, the friends of Liberal Christianity, pioneers of that faith in this new land, do here unite for the purpose of strengthening each other in the same, and pledge ourselves, God helping, that by prayer and earnest effort we will use every endeavor to promote and advance the cause."

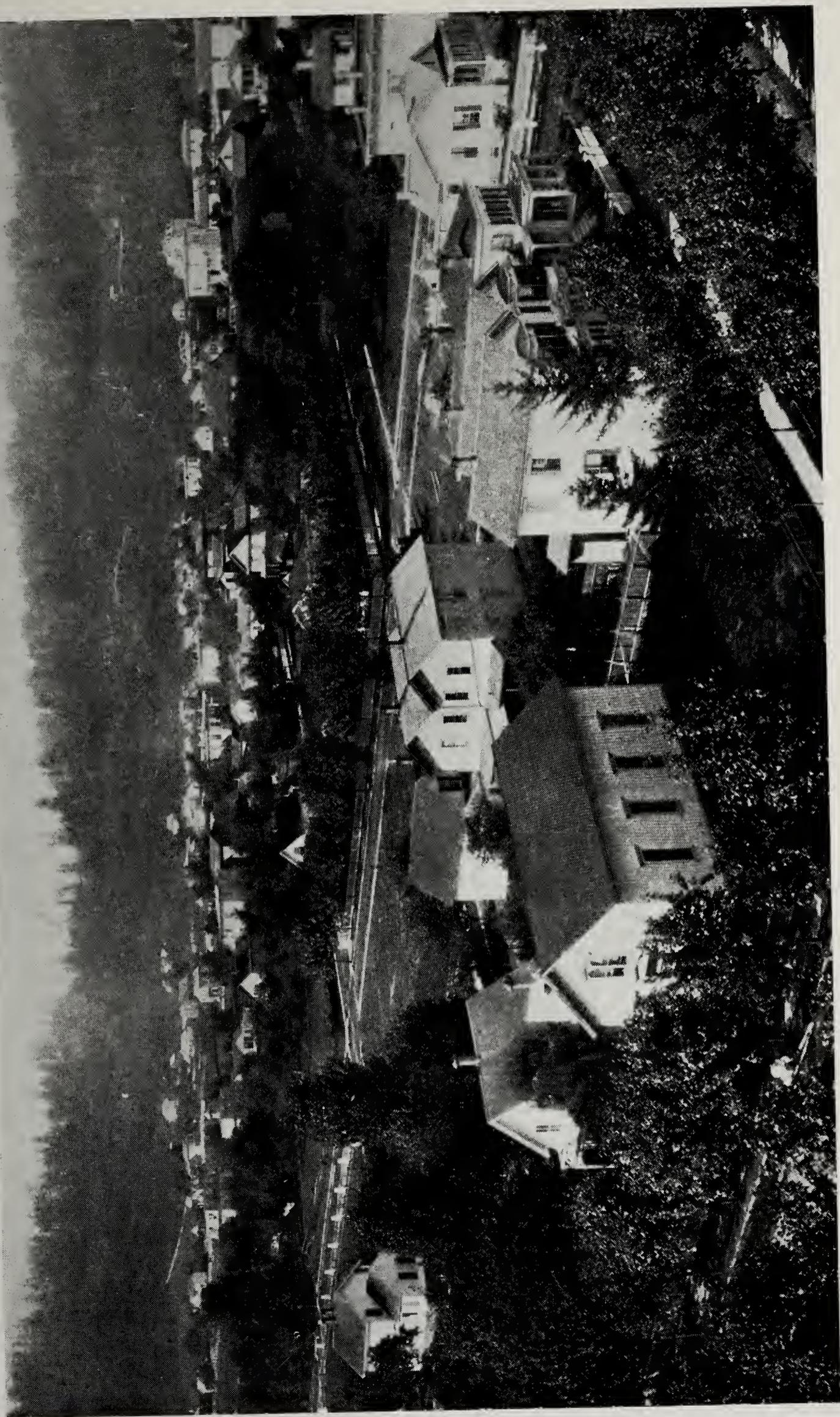
It deserves noting that it was early agreed that there was never to be any gossip at the meetings. By weekly sewing meetings and such other means as women know how to contrive, funds were accumulated looking toward a future church. The first expenditure was for a communion service (in itself an eloquent witness to the devout spirit that animated them), and next after that for the beginnings of a church library, and a library for a Sunday-school not yet established.

In the following month they wrote to the Rev. Horatio Stebbins of San Francisco, asking him to come up and preach for a few Sundays and counsel them about organizing a church. He came for three weeks in April, 1866, and aroused so much interest that before he left \$1,700 and \$1,600 had been subscribed respectively for the purchase of a church lot and for a minister's salary; and on June 26 the First Unitarian Society was duly organized with twenty-four signed members. Negotiations were then undertaken with a view to securing a pastor, though progress was slow. Meantime a quarter-block at the southwest corner of Yamhill and Seventh Street (Broadway) was purchased; and as the Sewing Society had already accumu-

lated \$400 to add to other subscriptions for the purpose, they proceeded to build a modest chapel without waiting for a minister. Mr. Eliot's acceptance was received, however, late in October, and construction was pushed forward and the chapel was finished, furnished and paid for shortly before his arrival. The home of Governor Gibbs was the only other building on the block, of which the rest was covered with logs and stumps. For any evening meeting it was necessary to pick one's way with a lantern through the mud and over logs in order to reach the chapel.

CHAPTER V.
EARLY MINISTRY AT PORTLAND
1867-1871

On the evening of Christmas, the day after their arrival, there was a gathering in the chapel to welcome the new pastor and his wife, and on the following Sunday afternoon the building was formally dedicated, in the presence of a congregation that crowded it. Other churches were gracious in their welcome. One of the local ministers, indeed, though he made a prompt call to welcome Mr. Eliot as a citizen and neighbor, felt in conscience bound to say that he was unable to give him any recognition as a Christian minister. The Baptist, Methodist and Presbyterian ministers, however, were conscious of no such constraint, but attended and took part in the services, in which indeed nothing was said that could compromise them, for the sermon manifested a breadth and depth of Christian spirit that won all hearts. On the next two Sundays a Sunday-school was gathered and organized, with about fifty children, seven teachers, and Mr. Eliot as Superintendent. It grew rapidly and steadily. Within a month the work of the parish was proceeding under full headway. The work of organization was completed just before sum-



The "Chapel" in 1876
(The empty block at the left and just beyond the row of white tree-boxes is the site of "227",

mer by the constitution of a Church, or body of communicants, with thirty-one members, as distinguished from the Society or business corporation. There were services morning and afternoon (for the condition of the streets for some time stood in the way of an evening service), communion on the first Sunday afternoon of the month, weekday evening religious meetings, and frequent teachers' meetings. Sunday evenings usually found Mr. Eliot worshiping at one of the other churches.

Mr. Eliot was short in stature and somewhat slight in figure,²⁶ and with his smooth face, fresh complexion, and luxuriant hair he had a singularly youthful appearance, so that he was known as the boy preacher; but he had a man's full work to do in the difficult task of building up a new movement in pioneer territory. His sermon work came very hard. His eyes continued to trouble him, and gave him almost constant discomfort. For some years, until he grew accustomed to preaching without manuscript (which he began to do after about a year), his wife habitually wrote out his sermons from dictation, and this practice was continued more or less for a dozen years.²⁷ Every afternoon and many evenings found him in the homes or places of business of his people, making and deepening acquaintances, and learning their experiences and their problems as he gradually won their confidence and affection. The church grew under his ministrations, and on Sundays the chapel was well filled.

It was not until early summer that the household goods arrived from their long voyage around the Horn, and the

family were able to set up their own establishment in a rented house on the south side of Salmon Street, just west of Fifth Street.²⁸ The first year had been a hard one, and though vacations for ministers were not yet customary, he was given the option of omitting evening services during August and September, or of taking two weeks' full vacation; but he continued both services almost without interruption.

For the first ten years of his pastorate the routine of Mr. Eliot's work varied little, and consisted for the most part in conscientious devotion to the Sunday worship and preaching, in guiding the subordinate activities of the parish, and in unremitting pastoral care of individuals. But he early began also to feel responsibility for the unchurched lying beyond the limits of his own congregation. There was the hospital for the insane in Hawthorne Addition across the river; there was the county jail, often overcrowded with inmates, some of them confined for many months; there was the county poor farm out on the Canyon Road, with its pitiful company of the aged or destitute. It is not of record that any of the churches hitherto had discovered any obligation to these unfortunates. As soon therefore as his second service was changed from afternoon to evening in the summer of 1869, Mr. Eliot began to spend an occasional Sunday afternoon in going to one or another of these institutions to take bundles of papers or other reading matter for the inmates, and to hold religious services. In these he addressed his congregation not as insane, or criminals, or paupers, but as fellow

human beings with the needs and longings common to human souls everywhere. His services were much appreciated and were kept up, as circumstances permitted, for many years, until at length other ministers began to bear a share in this ministration. Apart from their immediate purpose for the individuals reached, they served to acquaint him at first hand with conditions existing in the several institutions, and thus to lay a foundation for intelligent effort to reform crying abuses later on. In his second year he also began the habit of frequently visiting the public schools. Thus again he was unconsciously fitting himself for a form of public service to be mentioned later.

The most noteworthy episode in this period of Mr. Eliot's ministry was furnished by a series of theatre services held early in 1869. In the great quickening of spirit among the Unitarian churches in the East following the organization of their National Conference in 1865, there had been a wide-spread effort to reach the ear of a larger public by means of popular Sunday evening services in theatres, to which many might come who seldom attended the churches. As the Unitarian chapel in Portland then lay on the very outskirts of the city, it was determined to hold such theatre services here. To this end the Oro Fino theatre, on the west side of First Street between Oak and Stark Streets, was hired for six successive Sunday evenings. The success of the meetings was immediate and beyond all expectation. The theatre was crowded. Persons that had not been inside a church for years came regularly, and testified with emotion to the benefit they had received. No

sectarian end had been intended, and the sermons were planned as practical ones, with serious emphasis on fundamental religious and moral truths.

Whether there was envy that these services attracted so much larger congregations than those in the older churches, or whether it was sincerely feared that harm might be done by the doctrine preached, the other ministers of the city felt that a concerted effort must be made to counteract their influence. They chose the minister of the Baptist church for their spokesmen at a union meeting; and as it was thought but fair that he should have a chance to reply before the same congregation to which Mr. Eliot had preached, he was offered the theatre for this purpose the next Sunday evening. Accordingly he embraced the opportunity to offer severe strictures upon the services, and undertook to confute as far as possible the teachings of the previous sermon, in which Mr. Eliot had urged the certainty of future retribution, even though it did not take the form of eternal suffering. The sermon was preached before one of the largest audiences that had ever gathered for religious purposes in Portland. While unsparing in criticism, in which many thought it was too personal, it was for the most part fair and courteous in manner. The local newspapers, both secular and religious, took up the matter, one of them insinuating that the theatrical interests had promoted the services in order to make theatre-going reputable, and to encourage loose morals! The whole town was agog. The series ended on Easter evening with a sermon on "Liberal Christianity: what it is and is not," which

was listened to by a great crowd, made a profound impression, and was remembered for many years.

The effect of these meetings upon the church was immediate. Congregations at the regular services increased and outgrew the chapel, so that a gallery had to be added that very winter. From that time on Mr. Eliot had a following in Portland that far outnumbered the regular members of his own congregation. He thus became by common consent the minister of the unchurched, to whom those without other connections instinctively turned for the offices of religion, and for understanding sympathy and counsel in the emergencies of life. A similar theatre series was held the following winter, with sermons on vital moral and religious themes; but no controversial or doctrinal note was struck, and the hostility of the previous year was not renewed. Public interest had waned as the novelty of such services had worn off, but they had served their purpose and had secured the church and its minister a permanent place in the esteem of many that had attended them.

In June, 1869, the Pacific railroad now being finished, Mr. Eliot was cheered by a visit from his parents and his little sister Rose, accompanied by two friends from the St. Louis church, and also by Miss Dorothea L. Dix, long since internationally known for her work in behalf of the insane and the prisoner. She at once deeply interested herself in the philanthropic work in which Mr. Eliot had begun to be engrossed in Portland, visited the jail and the insane asylum, and gave an impulse to humanitarian work in Oregon. In connection with this work Mr. Eliot was in frequent

correspondence with her henceforth until near the end of her life in 1887. He repeatedly sought counsel of her wide experience, and as often received her generous assistance, as to the shaping of policies and legislation, the planning of buildings, and the administration of institutions. Thus behind the scenes she first and last had far greater influence than was ever realized in introducing more enlightened and humane treatment of the insane and the delinquent in both Oregon and Washington Territory. He and Mrs. Eliot always regarded her with deep and reverent affection, which she returned in many ways. They named in her honor the daughter born next after her visit, and kept up an intimate relation with her as long as she lived.

That summer Mr. Eliot also took the first extended vacation since his arrival, though even then he preached somewhere nearly every Sunday. Leaving his little family with friends at the seaside, he made the long journey to Neah Bay, at the northwestern extremity of Washington Territory, to visit his dear friend, Henry Webster,²⁹ whom President Lincoln had appointed Indian Agent at the reservation there. This was the beginning of Mr. Eliot's lively interest in the Indian, and of a knowledge of the Indian question which became deep and authoritative. For during thirty years from 1875 to 1905 he was the trusted representative of the New England Society for Propagating the Gospel among the Indians, and its watchful eye over the reservation Indians and Indian schools of the Northwest. In the service of this Society he repeatedly visited the various reservations and schools throughout the whole North-

west and as far east as Montana, giving the agents friendly counsel, encouraging and stimulating the teachers, and inspiring their pupils. To the Rev. William Duncan, long engaged in very successful mission work among the Indians at Metlakahtla in Alaska, he also gave wise counsel and sympathetic encouragement, which Duncan often sought and greatly valued. When therefore editorial omniscience pronounced many years later that it was entirely useless to try to civilize or educate the Indian, he was able to say in reply that having in the past thirty years visited every reservation in the Northwest, many of them many times, he could claim to be better informed on that subject than any one else, when he held a different view of the matter.³⁰

During this year (1869) he made nearly 1,000 parish visits day and evening. What with his two sermons a week, superintendence of the Sunday-school and always a sermonette to the children, occasional services at public institutions, incessant calls for extra-parochial service, illness in his own family and especial anxiety for the health of his wife, the constant nervous strain from his eyes, the pinching economy demanded by an inadequate salary irregularly paid and often far in arrears, and never a relief from a visiting minister or an exchange in his remote outpost, it is no wonder that under the unrelaxing tension his health began to break. He was forced therefore to ask for a leave of absence, during which he returned with his family to St. Louis. He was away from the middle of June until Thanksgiving, 1870; his pulpit being supplied, and

the church work well carried on, by the Rev. John W. Hudson of Peabody, Mass.

Returned from his leave refreshed in health and strength, Mr. Eliot took up his work with new vigor, and began making parish visits at the rate of a hundred a month, in order to pick up the stitches dropped during his absence. As a result of a suggestion made by him while in the East, the Rev. John C. Kimball of Beverly, Mass. was sent out early in 1871 as a scout to explore opportunities for church extension in the growing new country. Mr. Kimball preached in many towns in the Willamette and Columbia valleys, and at length established a church at Olympia, W. T.; while Mr. Eliot, occasionally relieved by him, would do missionary work in other towns. Upon leaving Portland to take up his work at Olympia, Mr. Kimball sent a letter east giving his impression of Mr. Eliot's work, which as the observation of a competent witness deserves quotation:³¹

"Cowlitz River, W. T., May 31, 1871.

". . . You perhaps expect a few words in regard to our cause itself in Portland. It is hardly possible to speak of the work which has been done there in terms too high. The society, though not the largest in the place, is healthy, vigorous, thoroughly organized, built up on the solid Christian foundation, and full of genuine religious life, almost the ideal of a Unitarian Christian church . . . at the same time this society is not a conglomeration, but a thorough organization. It has all the ordinances of Christianity fully recognized—has them, too, not merely as respectable traditions, but as living, active instrumentalities. More or less new people unite with the church every month; and each one seems to add

something to the common stock of love and working force. . . . The opposition, very bitter, which it encountered at first, has been almost entirely overcome, killed out, not by controversy, but by being lived down. Its pastor, though not shrinking from standing up manfully for the truth in argument when compelled to do so, has rather—with one in his family who in everything has wrought side by side with him as only women can work—chosen the sweeter and more novel way of going out into the community among the poor and sick and unfortunate, proving the divineness of his faith by doing for them a divine work. It has been wonderfully successful—a kind of evidence the other churches have not been able to answer from Scripture, or reason, or prejudice, or anything else, somewhat to their amazement. He is feared, with a very godly sort of fear, too, by those who differ from him most widely in theology. And in the community at large, down even in the drinking saloons, and the hotel sitting-rooms, and among the deck-hands of the steamboats—for it is well sometimes to get into such places, and find out how things are looked at—people who rail at all other forms of religion as humbug, and at all other ministers and church-members as hypocrites and fools, say, 'Oh, that little Eliot and his set, they are different; if all were like him, religion would mean something.' When a man gets so that his silent influence preaches daily in such places, and with such eloquence, who shall measure his power for good, or estimate too high the quality of his success?"

CHAPTER VI.
LAYING SOCIAL FOUNDATIONS
1871-1876

While the unfriendliness of the other churches in the city had somewhat softened, it still continued; and Mr. Eliot wrote Miss Dix in October, 1871, "I work very hard this year. The other churches are magnifying and overbearing." Nevertheless, attendance at his own church services, and the devotion of the members, grew healthily. A year later he wrote Miss Dix again, "As a church, our growth is steady. I am striving mainly to bring in that piety and holiness without which no man will see the Lord. Inward heart experience of the Love of God, the solemn sanctity of his Law, and the exceeding beauty and need of *personal reconciliation* in everything to God, is the burden of my concern now, and that which I humbly strive to plant in others, and I think we have some fruit."

With the church now well established, and its various lines of activity well organized, Mr. Eliot began to feel free to devote more of his energy to the broader interests of the Kingdom of God; and from now on the record gives increasingly frequent evidence of his activity in various forms of philanthropic service or social reform.³² The first department of this broader field to enlist his effort was that of child welfare. Ever since a short time before he arrived

in Portland there had been in existence here the earliest of its general philanthropies, the Ladies' Relief Society, formed "to provide for the relief of want and destitution frequently occurring in our midst." Its work had hitherto been conducted on a very modest scale; but after four years of work among the poor in general, the great number of forsaken and neglected children appealed more and more to the sympathies of the Society, and the need of a children's home was discussed. To enable the Society to hold property and enlarge its work, it was incorporated in 1871 as "The Home." Mr. Eliot's early experience among the destitute children of St. Louis fitted him admirably for bearing an active part in such work here, and he was one of the five original incorporators. He then drew up and circulated an appeal for funds, and bore almost alone the burden of raising the \$3,000 by which the first Children's Home was built in 1872 at Fourteenth and F (now N.W. Fifteenth and Flanders) Streets.³³ Mr. Eliot was always a tireless worker for the Home, being its Secretary for eighteen years, and its President for eleven years until he resigned in 1916, after forty-five years' service on the Board of Trustees.

Mr. Eliot's St. Louis experience had also made him familiar with the problems and perils of neglected youth; and seeing many such in Portland who were steadily drifting toward crime, he began to investigate that subject. Early in 1871 he was writing his father to get information as to how best to go to work for a reform school for boys; and after giving the subject due consideration he began

agitating it in public. He called attention to the matter in a pointed article in the newspaper, and preached what was doubtless the first sermon in Portland on reform schools,³⁴ powerfully urging the need of one, and pointing out how to proceed, thus planting seed that was at length to bear fruit nearly fifteen years later.

Yet another social problem that early appealed to him and engaged his earnest attention as long as he lived was that of intemperance. As a lad he had been taken by his father to the bedside of a man dying of delirium tremens, that he might see (as the unfortunate sufferer had requested) to what the use of intoxicants may lead. He was profoundly impressed by this experience, which he could never forget, so that he could thenceforth never assume a "liberal" attitude toward the use of intoxicants or the traffic in them. This problem came to the front in Portland almost at the beginning of his ministry, and he early preached on temperance, repeatedly returned to the subject in his pulpit or in the press,³⁵ and earnestly inculcated it in the Sunday-school. Though himself on principle a consistent abstainer, he did not look on moderate indulgence as necessarily sinful, and he never fell into either fanaticism or sentimentality on the subject. He did not, however, consider it merely a private question for the individual, but called attention to its far-reaching social bearings. He thus forcibly urged abstinence as a Christian duty, on the principle laid down by St. Paul, that one is bound to take into account the effect that even an intrinsically innocent practice may have upon others. When it came to

practical measures, he was ready to support whatever method promised to be most practicable or most effective, whether it were high license, local option, or general prohibition. Consequently he suffered a due measure of abuse from both sides; from the liquor interests for opposing their traffic, and from the temperance extremists because he did not go so far as they.

To speak of his work for minor causes, he was active in raising generous sums, largely from his own congregation, for the relief of those in France suffering from the Franco-Prussian war, for suffering coal-miners in Pennsylvania, for victims of the great Chicago fire and of great forest fires in Wisconsin and Michigan. To Miss Dix he wrote of these matters in November, 1871, reporting generous collections taken in his church, beside large contributions from individuals in his congregation, and added, "Our church appeared to lead in the grand work." He was also instrumental in having libraries provided for the insane asylum and the county jail, as also later for the Indian School at Chemawa and the State penitentiary at Salem. All this was in the single year 1871, which was thus a forecast of what his ministry in coming years was to be. How much interest other ministers of the city felt, or how active a part they played, in the philanthropies and reforms of the period, the present writer is unable to say. They may have felt—it is a common feeling in the profession—that their particular mission ended with the words spoken from the pulpit by which they sought to stir up others to do all the good they could and prevent all the evil they could,

and with their personal ministrations in the homes of their parishioners. But one who takes the trouble to consult the record as it stands in the newspapers of the time and in the printed reports of local organizations, is likely to get the impression that from 1870 on there was hardly an organized effort for philanthropy, or for moral, social, educational or political reform in Portland, in which Mr. Eliot did not have an active part; that in not a few he had (though never obtrusively) the leading part; and that of several he was the original inspirer or proponent. Hence he gradually came to be accepted as an authoritative spokesman for movements designed to promote the higher life of Portland, and those that looked for wise and sober counsel in such matters heard or read with trust and confidence what he might say or write. Many were the articles on these subjects that he contributed to the newspapers, and the sermons that were reported in them, and not few were the editorials in the *Oregonian* that added their weight and gave their support to the causes or principles that he advocated.

It is painful to have to record as a part of the religious history of Portland in the seventies that the dominating religious forces in the community, instead of welcoming the efforts of one who was beginning to be so influential in public causes which they should all have had at heart, so far magnified the theological differences that lay between them that they generally gave him the cold shoulder, and in covert ways sought to hamper or undermine his work. In November, 1872, he wrote Miss Dix,

with whom he often shared the confidences of his work, and from whom he was sure to have hearty sympathy, "We are doing well in church, I think. The persistent jealousy and *crowding* on the part of the other churches is what wearies and discourages me more than all labors besides. . . . I have days and weeks of heartaches over the interferences and hindrances that are thrown in my way. It is underhanded, and all the harder to bear for that."

His philanthropic work was by no means done at the expense of his primary work as minister of his church. Late in life he said, "While I have been active in many lines of altruistic endeavor in Portland, yet first and last I have been a minister of the Gospel. That has been my life work." The Sunday worship and preaching claimed and received his first and most serious thought, nor was his parish visiting ever put aside until duties deemed more important had been attended to. To him these were themselves the matters of first importance. It was only by extraordinary economy of time and strength, and by incessant activity, that he succeeded in doing also the other things, well beyond the point where many would have stopped with a comfortable sense of duty fully done.

In 1872 Mr. Eliot was already the longest-settled minister in Portland, and was steadily gaining with compound interest that influence which comes of long residence. Evidences of public confidence multiplied; and once, when a lewd fellow of the baser sort was heard to utter some scandalous insinuation reflecting on his character, his friends were roused to such a hot pitch of indignation

that they compelled the man to leave town, never to return. It was not until years had passed that Mr. Eliot heard of this episode.

Mr. Eliot's interest in the public schools and his acquaintance with them had long been known, for he had habitually attended the annual school meetings and frequently visited the schools. As early as 1868 he had been urged to be a candidate for school director and had refused to stand; but now the office of County School Superintendent became vacant, and the community turned to him again. While he was absent from the city, and without his knowledge or consent, he was in 1872 unanimously nominated for this office by the Republicans. The nomination was a few days later endorsed by the Democrats, and he was unanimously elected. Knowing full well how sorely the standards of the schools needed raising, he accepted this as a call to serious public duty, and served two terms, 1872-1876. It was a heavy load of responsibility for an already overworked pastor to assume. Two days of the week, as a rule, he spent in visiting among the forty widely scattered schools of Multnomah County, often driving through the woods to remote districts with his little son for companion. He observed and counseled, encouraged or admonished the teachers as the case might be. On one occasion he visited a room in which he found everything in such perfect order and the teaching so admirable, that he stayed only a few minutes. The teacher felt aggrieved that he had paid so little attention to her room, and complained of it to a friend. When Mr. Eliot was told of it he said, "She ought

to have felt complimented. It takes only a few minutes to discover whether one is a good teacher." Beyond this visiting there were the schools to grade, rules to make, examinations of teachers to give twice a year, teachers' institutes to plan and address, and reports to prepare and give to the press in order to stimulate public interest and raise standards and ideals.

While in the East in the autumn of 1874 Mr. Eliot did not forget his responsibility for the schools, but improved his opportunity and visited over 200 school-rooms in the five largest cities in the country, noting their form of government, supervision, methods and subjects of study. He came back brimful of progressive ideas, and prepared to introduce them as opportunity offered. His final report for the year 1875-'76 noted that reforms had been made, revised rules adopted, improvements introduced, grade work revised, science work and phonetic spelling introduced, and the system of examinations improved. His reports were full of tonic for both teachers and parents, and the final one received special commendation from General Eaton, United States Commissioner of Education. Four years of such work went far to bring order out of the previous chaos and to change apathy into interest, and he left the schools of the county and city appreciably better organized than he had found them. It might have been fairly expected that the small annual stipend (\$500) that he received for this laborious office would be appropriated by him as a legitimate perquisite for extra labor performed, to supplement his rather scanty salary of \$2,000,

but he did not so regard it. Every dollar of it he paid over to the church, saying, "When I became pastor of my church I engaged to devote my time, efforts and thought to its religious and moral interests, and consequently I do not feel that this money belongs to me." His work for public education he interpreted as a part of the community service for which his church employed and paid him.

By 1873 Portland had come to have twice the population it had when Mr. Eliot first came to it. A railroad had been built from Portland as far south as Roseburg, and another was building on the west side of the valley, while a third was under construction to Puget Sound. The church strove along with the rest of the community, and was often full to the doors. Then suddenly came the fire of August 2, burning over twenty-two blocks, causing a loss of nearly \$1,000,000, and leaving many in want. Mr. Eliot was appointed one of a committee of seven to disburse the relief funds of nearly \$15,000 which the plucky citizens had contributed, declining all outside assistance.³⁶

The temperance question continued to be pressing, and to arouse increased interest, for the little city now had over a hundred saloons, tending still more to increase the consumption of alcoholic beverages as each strove to enlarge its trade. Mr. Eliot preached and gave public addresses on the subject, and co-operated in the monthly meetings of the Open Temperance Society held in the various churches, effort now being centered on local option as the most practicable method of stemming the rising tide.

By the autumn of 1874 Mr. Eliot again found himself so worn from his manifold work that he was obliged to ask for another vacation of several months, during which his pulpit was supplied by a liberal Presbyterian minister, the Rev. Chauncy Park of Centreville, California.³⁷ He again went East, and attended the Unitarian National Conference at Saratoga, where he made an address on missionary work in Oregon which was long remembered.³⁸ He so persuasively urged the missionary openings in the Northwest that action was taken by which the next year the Rev. David N. Utter of Belfast, Maine, was sent out to take charge of the field at Olympia which had been left vacant by Mr. Kimball's return to the East.

In the December after his return to Portland an event took place which caused considerable unhappiness at the time, though probably less to him than to any one else concerned. There had for some time been a Y. M. C. A. in Portland, and although Mr. Eliot, as a Unitarian, was ineligible to active membership or office, he had gladly co-operated in its work as far as permitted, even serving as committee chairman. Several gentlemen who had lately come out from the East and were very active in the Association's work, and who also thought very highly of Mr. Eliot, among them General O. O. Howard, then Commander of the Department of the Columbia, thought it an indignity that such a man as he should be held in a status which implied that he was a spurious Christian, and proposed that the constitution be amended so that he might be admitted to active membership. Mr. Eliot advised

his friends against the action proposed, but they were insistent, and even urged him to attend the meeting where the question was to come up. There, however, it appeared that orthodox opposition had arisen, and to their infinite chagrin the proposed amendment was rejected. At the close of the meeting one of the brethren, apparently wishing to relieve the situation, approached Mr. Eliot and with a bland smile said, "Well, Mr. Eliot, I'm glad to shake hands with the Christian *half* of you, anyway." Mr. Eliot's wit was equal to the occasion and he replied, also with a smile, "Thank you, sir; allow me to reciprocate." However, he cherished no resentment over what had taken place, paid the money he had pledged to contribute, and continued to co-operate, though possibly a little less heartily than before.

This episode served to throw into clearer relief than hitherto the fundamental distinction between two radically different types of Christianity, and a week later he made this the theme of a sermon on "Evangelical Christianity," which was designed to give his church a new sense of its distinctive mission in the community.³⁹ In this sermon he pointed out that Orthodoxy and Liberal Christianity are not, as often supposed, separated from each other merely by doctrinal differences which broad minds may disregard, but that they proceed upon fundamental principles radically different, which affect their whole outlook upon religion.

The original chapel had now for some time been outgrown by its congregation, and inadequate for the enlarg-

ing work of the church, and at the annual meeting in January, 1875, it was voted to take steps toward a new building. Subscriptions were solicited, but it was determined that the church should not be built until it could be completed without debt; and it was therefore four years before the project could be realized. Meanwhile the pastor's work went on as usual, and in an ever larger circle. He visits the State School for Deaf Mutes at Salem, and writes to the press of its needs.⁴⁰ He fathers a memorial to the County Court urging the need for reforms in the crowded and insanitary jail, now little more than a training school for criminals.⁴¹ He visits the old Washington asylum for the insane at Monticello, and records in his diary that it is "very dirty"; and he later goes to Olympia and appears before the Legislature in the interest of better administration of the new asylum at Steilacoom, and his advice is valued. He still urges the need of a reform school for juvenile delinquents. He continues to visit the forty widely scattered schools of the county. These are the incidentals; while for regular occupation he has every Sunday two sermons to prepare and preach and his Sunday-school to attend to, beside regular monthly afternoon services at public institutions or in outlying communities; and every week-day save when he is away visiting schools he is out of the house soon after the noon meal, to spend the afternoon and often the evening in visiting the sick, the aged and the bereaved, as well as the more active members of his congregation.

CHAPTER VII.
A YEAR ABROAD
1876-1877

Giving himself so prodigally and unremittingly not only to his church, which might well have passed for enough, but also to the service of the community or the State in any cause related to its higher life, it was not surprising that Mr. Eliot's health yet again threatened to break down under the steady strain. Early in 1875 his throat began to trouble him in public speaking, and the trouble continued and increased through the year. Clergyman's sore throat is a stubborn complaint, and it did not yield to any treatment he could find to apply. Discouraged about being able to continue as he was, he reluctantly presented his resignation as pastor of the church, February 5, 1876. The congregation would not for a moment listen to his leaving them permanently, but instead they granted him leave for twelve months, with allowance for expenses to St. Louis and return. He managed to keep on until Easter, and then filed his final report as Superintendent of Schools and turned his duties over to a successor, saw his pulpit provided for,⁴² took what he could not but fear might be a final leave of his beloved people, and left with his family for the East. To facilitate his study of penal systems he

bore with him an appointment as Oregon Commissioner of Prisons.

After a month in St. Louis, where he left his family, Mr. Eliot proceeded to Boston, attended the anniversary meetings of his denomination at which he made an address, visited the National Prison Congress in New York, and spent a few days of absorbing interest at the Centennial Exhibition in Philadelphia. On June 20 he sailed from New York for Europe with his brother Christopher, just graduated from college. The brothers had two or three weeks in England,⁴³ a short sojourn in Paris, and an extended walking tour in Switzerland, everywhere receiving the new impressions, enjoying the strange sights and scenes, and feasting on the beauties and glories of Nature, that make one's first trip abroad such a thrilling and transforming experience. Then going on to Italy they made long stays in Florence, Rome and Naples, reading extensively and enjoying with intelligent appreciation the varied treasures of antiquity, as well as noting the good or bad characteristics of current Italian life, social and religious.

When the main opportunities of Italy had been fairly explored, the question arose where to go next. There was danger that the climate of northern Europe at midwinter might aggravate the chronic throat trouble, which was little improved. After much hesitation on the score of expense, "the magnetic currents setting toward the shores of Cecrops prevailed," and it was decided to visit Greece. It was a fortunate decision. The Grecian trip, though it lasted but twelve days (February 14-25), proved to be by far the

most rewarding and inspiring experience of the whole year. Mr. Eliot's ripe classical studies and his familiarity with Greek literature had prepared him admirably for it, and every day was an intoxication of delight in the land, the sky, the people, and the incomparable remains of ancient Greek architecture and sculpture. The careful journal which he kept of those days in Greece is so enthusiastic, interesting and vivid as almost to deserve publishing, even after sixty years.

Schliemann was then carrying on his excavations of ancient Greek cities, and making the most astounding discoveries. He had just reached the pinnacle of his work in excavations at Mykenae, which unearthed what he believed to be the treasures of Agamemnon. Mr. Eliot's desire to see these was intense, though there was little hope of his being able to do so, for they were closely kept in a bank vault, and were not yet on exhibition. He did, however, call upon Schliemann, who received him graciously. Let his journal continue:

February 19. In the afternoon we enjoyed the enviable privilege of seeing Dr. Schliemann's treasure trove. I had called at his house and learned that to-day at 2 there would be shown a portion of the "Agamemnon's and Helen's burial equipments." On reaching the National Bank we found a large number of healthy-looking Englishmen, officers of the English fleet. To this fortunate event we probably owe the opportunity of a "private view"; for this is the first time anything like a sight has been given to other than some Lord Salisbury. . . . There were descriptions of more than 6,000 objects. Dr. Schliemann kindly furnished me the dates of articles in the *Times* on his Argive treasures.

Return was made from Athens to Marseilles, and thence to Paris and to London. Here two weeks were spent, during which Mr. Eliot enjoyed several visits with the distinguished Unitarian theologian, Dr. James Martineau, who received him with great kindness. The brothers sailed from Liverpool March 28 on the "Montana," and after brief visits in New York and Boston reached St. Louis about the middle of April. Here a happy month of reunion was enjoyed, during which Mr. Eliot gave two public lectures at Washington University, one on Athens, and one on Dr. Schliemann and his discoveries at Mykenae. Late in May the family left for their far western home, and reached Portland June 17, 1877, after an absence of just over fourteen months.

In London and on the Continent Mr. Eliot had consulted eminent specialists about his throat trouble, but all to little purpose; and he had almost reached home before any substantial progress was made toward this main objective of his long vacation. But while waiting at San Francisco for his steamer he chanced to meet an old Universalist minister, who had once suffered from the same complaint and had recovered from it. He made a very simple recommendation, the conscious and habitual practice of deep abdominal breathing while speaking in public. Mr. Eliot followed the directions given, and after a short time he had no further trouble with his throat.

Shortly after Mr. Eliot's departure for Europe an important step was taken by the Portland church in the formation of a society to manage its philanthropic activities.

From its earliest history it had been generous to philanthropic objects, and in its first year, upon a suggestion made by Mr. R. R. Thompson, monthly collections for the poor were instituted. In 1877 twelve per cent of all money raised by the church was for charities. The pastor had kept all the accounts scrupulously, but now in his long absence an organization was deemed necessary for the efficiency of the work. The Christian Union was therefore formed in May, 1876. Although its membership never was large, and its work was so quietly done that many of the congregation were scarcely aware of its existence, it was long the source and center of many very important activities for social service in the city and the State. Beside collecting and disbursing charity funds, it sent its committees regularly to visit public institutions of charity and correction, supply the inmates with good reading matter, minister to their needs, and report upon their condition. When necessary, it promoted legislative reform of evil conditions; it repeatedly urged correction of disgraceful conditions in the county jail; it urged amendments to laws concerning the insane; it started a library at the State penitentiary and later secured its maintenance by the State; it brought about needed reforms at the county farm. It early erected several public drinking fountains as a contribution toward the solution of the temperance problem, thus anticipating by a quarter of a century the wise philanthropy of Simon Benson; it organized a few years later the annual series of lectures on social science which were so fruitful in the eighties; it opposed and helped prevent the establishing

of a State reform school on what seemed an unwise plan, and later did much toward forming instead the Boys' and Girls' Aid Society; and it promoted the establishing of free kindergartens in Portland. In short, its records show that during its first twenty years there was hardly a reform or philanthropic enterprise of public interest in the city or county which was not discussed in its meetings, and did not, directly or indirectly, receive its support. In these and other ways it was the right arm that put into effect ideals and plans which Mr. Eliot had usually been the first to inspire.

CHAPTER VIII.
WIDENING AND DEEPENING INFLUENCE
1877-1882

The work of the church during its pastor's absence had been carried on as well as could be by substitutes, but it had unavoidably suffered from his being so long away from it. There had been many removals from the parish, attendance at services had fallen off, finances were considerably in arrears, and the future looked dark. The accumulation of problems clamoring for immediate solution was so staggering that he recorded in September that it had been the hardest month of his life mentally. But he had returned to his post with physical and nervous health much improved, and with a mind greatly enriched by stores that could be amply drawn upon; while within two months his new habit of using his voice had become established and his throat had ceased to give him trouble. He therefore attacked his problems with vigor and pursued them with unremitting faithfulness, little sparing himself.

Landing from the steamer at daybreak, he preached at eleven. By assiduous visitation he rounded up his scattered flock. He shared the past year's privileges with his congregation in four months of evening travel addresses. He did

missionary preaching in neighboring communities, and threw himself into Sunday-school work. Results were soon apparent. Attendance at church increased, the Sunday-school grew, the spirit of the congregation throve, the project for a new church building was revived, and in October it was voted to proceed and collect not less than \$15,000 for the purpose. Of this the Sewing Society alone pledged \$2,000. In ensuing months he gave in Portland and other cities of the region many lectures based on his experiences abroad, and devoted the proceeds to the building fund. Within a few months the required amount had been raised. At the tenth anniversary of the dedication of the chapel Mr. Eliot could report that he had preached 810 sermons, officiated at 120 funerals, 112 weddings, and 185 baptisms, had received 152 members into the church, and conducted 60 services at the asylum, the jail, and the poor farm. The parish outside his congregation was rapidly growing among those who looked to him as in some sense their minister, and who sought his services at least for weddings, funerals, and various public occasions.

Within a few months the happiness of this period was suddenly clouded by the death after a brief illness of Mr. Eliot's eldest daughter Mary, a beautiful and exceptionally promising child of nine, who died on Easter Sunday, 1878. It was the only time in seventy years that his immediate family circle was broken. The following summer, the better to ensure the health of the remaining four children, the family spent in the dry and warm air of Hood River, which Mr. Eliot had first come to know in 1875,

and which was now to be for fifty years a second and much-loved home, the centre of many happy experiences and cherished memories.⁴⁴ In the course of the same summer he built at 227 West Park Street (now 1025 S. W. Park Avenue) the house which was his home for the rest of his life. He occupied it at the end of October.

The corner-stone of the new church was laid with appropriate ceremonies on July 21, 1878. In the course of his address on this occasion Mr. Eliot said, "Were I to suggest a name for this edifice, as names are sometimes given, it would be 'Church of Our Father.' In these words I find by direct implication all this building stands for. . . . Church of Our Father may we spiritually baptize and name it to-day." It was thus that the building came to have the name that it and its successor have borne. Construction of the church consumed nearly a year.⁴⁵ It was dedicated June 8, 1879; after which delegates from other Unitarian churches, including all the Unitarian ministers then on the Pacific Coast, held the first Unitarian conference west of the Missouri River. The building of the new church had naturally strained the resources of the congregation, and when the end of the year showed a considerable deficit for current expenses, Mr. Eliot helped meet the emergency by surrendering \$500 of his salary.⁴⁶

The various activities of the church now went on at an accelerated pace and with increased confidence, and missionary work at other points was done as opportunity offered. Withal, Mr. Eliot did not relax his efforts with regard to social questions as yet unsolved. He kept calling



The Church of Our Father about 1879

public attention to the disgraceful conditions existing in the county jail, and he continued to do so periodically for many years, until at length the public conscience was aroused and the evil remedied. He also continued to press upon the conscience of citizens their duty to do something to check the steadily increasing vice of intemperance. As one step in this direction he himself in the autumn of this year bought from the holder the license to sell liquor at the Mechanics' Fair, and thus stopped one offensive source of temptation.

Relations with the other churches in the city had in recent years grown more friendly; but in 1879, for whatever reason, old antagonisms flamed up again, and the Unitarians were denied the participation in the union Thanksgiving services, which they had hitherto enjoyed. They therefore held a service by themselves, which was attended, by way of protest, by many from other churches, and by the minister of the Congregational church, who assisted in the conduct of the service. Mr. Eliot's attitude was habitually irenic, and his effort was wherever possible to discover and magnify points of agreement rather than to criticize points of difference. On several occasions, therefore, throughout the years he was invited to exchange pulpits with the minister of the Congregational church or to preach in the Jewish synagogue. Later on he and his son were welcomed as members of the Congregational Ministers' Association, and by invitation he once addressed the Methodist Ministerial Association. After the church was damaged by fire in 1891, generous offers of hospitality came from four of the neigh-

boring churches, the synagogue, and the Marquam Theatre. The last marked display of unfriendly spirit was in 1880, when the church held a Sunday evening harvest concert, which as an innovation in the community attracted much notice. It was sharply criticized in a local religious sheet as an essentially pagan service, but it was warmly defended by the editor of the Methodist *Christian Advocate*. A year later a similar service was held by the critic's own church!

Deeply in earnest as he was for promoting the moral and civic welfare of the rapidly growing city through the preventive, educative and reform agencies which any large community requires, Mr. Eliot found the public at large rather impervious to his suggestions along these lines, and sluggish in acting upon them. His fertile mind therefore tried another line of approach. Acting through the Christian Union society in his church, he organized early in 1880 a series of six social science lectures, open to the public at a nominal fee, at which competent speakers should educate the public, stimulate interest, and mold opinion regarding topics of social welfare. These lectures were held in the chapel, often before crowded houses, during eight seasons beginning with 1880. Their subjects covered topics in ethnology, jurisprudence, politics and government, the Australian ballot, civil service reform, economics, popular science, public health, poverty, intemperance, the insane, child welfare, education, commerce and art. Though his directing hand did not appear, many of these were subjects in which Mr. Eliot was deeply inter-



The Family Residence since 1878
(227 W. Park Street, afterwards re-numbered 1025 S. W. Park Ave.)

ested, and which were chosen by him for treatment. These lectures and the publicity given them had great influence in arousing and informing the public mind and in preparing the way for various movements for civic betterment; and not a few of the steps toward social progress taken in Oregon in the next twenty years can be traced directly to them as their source.

In the earlier days Mr. Eliot sometimes went on brief hunting trips, and later on he got much pleasure from fishing in the Hood River and its tributaries. He also enjoyed rough camping trips. In 1878 he made an ascent of Mount Adams, and in 1881 he joined his friend, Mr. Louis Henderson, in a memorable six weeks' botanizing trip extending from Portland to Yaquina Bay, and thence to the three Sisters, Warm Springs and The Dalles. In August, 1880, he was one of a party of twelve, including his two younger brothers, Christopher and Edward, who had come out from St. Louis for a summer's visit, as well as Mr. Henderson, Mr. E. L. Smith, Mr. Newton Clark and others, who set out from Hood River in search of a beautiful lake which was known to lie near the base of Mount Hood, but which no white man had ever visited. After two days' wandering search they suddenly came upon it, and at the camp-fire that evening (August 21) Mr. Eliot proposed the name that it has since borne, Lost Lake.⁴⁷ It was probably he that gave their names to Cooper's Spur and Coe Glacier on the mountain itself, and he was certainly the one that gave its name to Newton Clark Glacier in a formal ceremony on the mountain on August 8, 1888.⁴⁸ He himself is com-

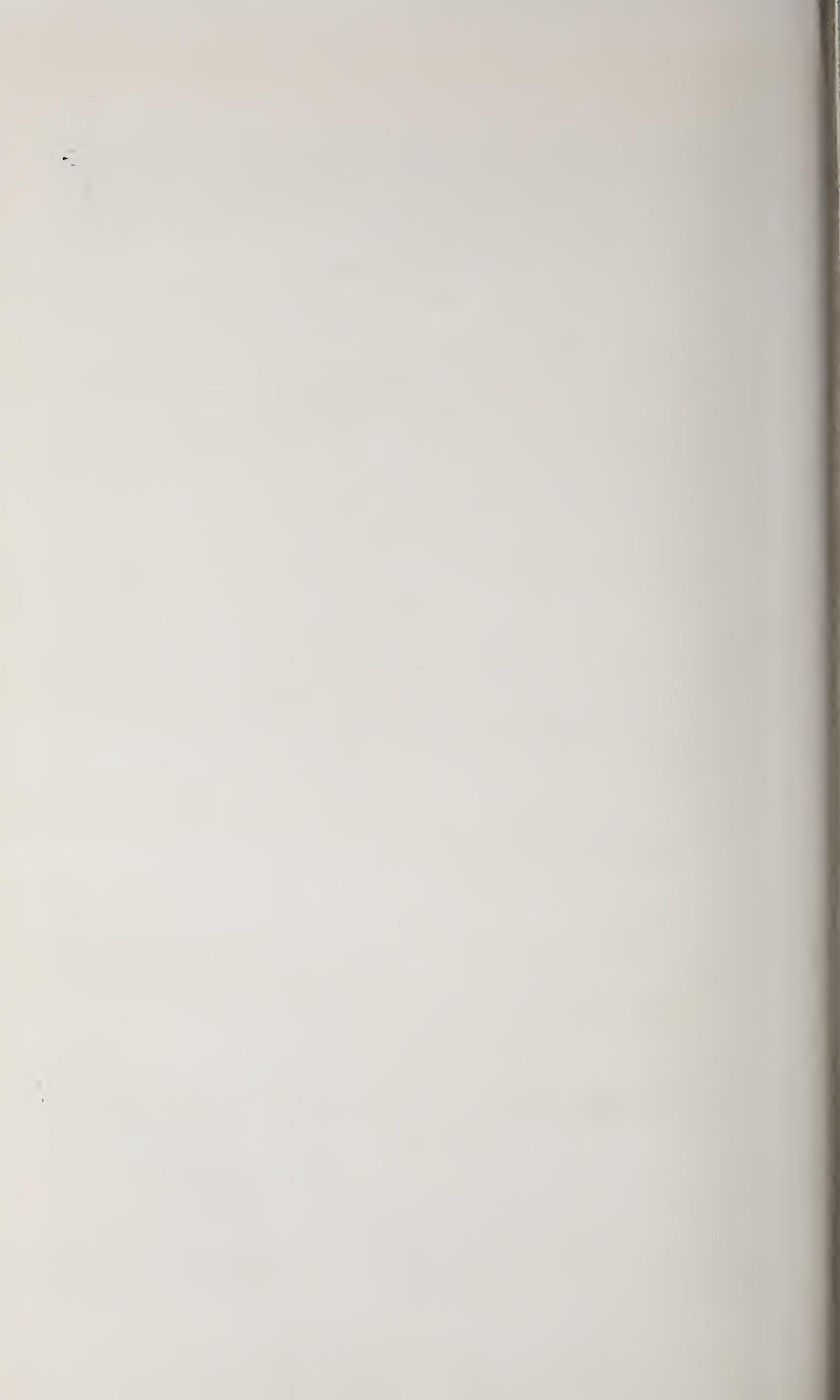
memorated in the name of Eliot Glacier.⁴⁹ Early in his Oregon life he was invited by the owners of the Oregon Steam Navigation Company, two of whom were members of his congregation, to make a tour of their lines and suggest names to be applied to many of the natural features along the Columbia, as yet unnamed. Those that have known his fine poetic imagination and his aptness in the choice of names must regret that on account of the pressure of his work he did not feel able to accept the invitation.

The year 1880 saw prosperity in the church. Attendance at services, the "outside parish," and subscriptions were all increasing. Outside afternoon services were held more regularly than ever. Missionary spirit found expression in the establishing of a Sunday-school in South Portland, with afternoon sessions, in a district in which there were many children in the Children's Home and elsewhere, to which no other church had ever given attention. A chapel was dedicated here on Porter Street in April, 1881, and the Sunday-school existed for ten years until September, 1890, when it was merged with the parent school; for the scholars from the Children's Home, for whose sake the school had in no small measure been established, had all been arbitrarily withdrawn by the management and placed in the school of another denomination.

Once again Mr. Eliot's ever-multiplied and always incessant labors began to tell upon his health; and in May, 1882, his physical condition compelled him for the fourth time to ask to be relieved of duty indefinitely from the first of July, though he offered gratuitous service once a Sunday



Eliot Glacier



through September. His request was granted, and with his family he again sought recuperation in the East, leaving the church to be cared for until the following Easter by the Rev. Charles Noyes of Massachusetts. Though absent from his regular post of duty, it was not in Mr. Eliot to spend his time in idleness. He attended the National Unitarian Conference at Saratoga in September and made an address on "Our Cause on the Pacific Coast."⁵⁰ He visited the Meriden Reform School in Connecticut in order to get the latest light on the management of such institutions. He paid a visit to Hampton Institute to learn the most approved methods of Indian education. He made observations in Washington, Cincinnati and St. Louis, everywhere keeping eyes and ears open for anything that might be turned to account in Oregon; and then, better than ever girded for his work, as well as rested from his overwork, he returned in the spring of 1883 to attack problems with enlarged knowledge and fresh vigor.

CHAPTER IX.

LATER MINISTRY: ORGANIZATION OF SOCIAL AGENCIES

1882-1890

With 1882 Mr. Eliot's long and various efforts for philanthropic causes, reinforced by the influence of the social science lectures, began to yield permanent results. As early as 1873 he had been active in the formation and support of a Society for the Prevention of Cruelty to Animals. It was short-lived and soon became dormant, although it maintained a modest existence for two years. It was now revived, reorganized and incorporated as the Oregon Humane Society. Mr. Eliot was chosen the first president, and he held this office for twenty-three years until his resignation in 1905. The need for such an organization was at first not very widely or keenly felt, and for years Mr. Eliot had to carry a large part of the burden of it on his own shoulders, stirring up the interest of lukewarm members of the Board, and taking pains to see that there was always a quorum present at meetings. But by persistent effort he secured legislation in support of the cause, and a special police officer was detailed as Humane Agent. Interest among the school children was stimulated by the offer of prizes for the best essays on kindness to animals, and hu-



Thomas Lamb Eliot and his Daughter,
Henrietta Mack Eliot, 1880



mane literature was widely circulated, until at length the work of the Society was firmly established, and there was a permanent rescue home for animals. In all this work Mr. Eliot had of course the loyal and faithful co-operation of a few others interested, who contributed to the support of the Society in its earlier stages, and gave their personal assistance in its practical measures. Of these Mr. W. T. Shanahan, long the secretary, deserves especial mention.

Throughout this decade and later Mr. Eliot in his public sermons or addresses, and in communications to the newspapers, returned again and again to the matter of corruption in politics, especially in the city government, and to the duty of good citizens to unite in support of honesty and efficiency. This corruption was closely related to the saloons and their patrons, in practical control of the organization of both parties; and when in 1883 the liquor interests of the city, relying upon this control, grew arrogant and refused to pay license fees, he preached vigorously against them, and took an active part in the effort to secure appropriate action in the political conventions.⁵¹ When this effort failed, he gave his active support to an independent ticket,⁵² and when the Prohibition party became a factor in national politics, he did not hesitate to ally himself with it. His interest in this cause never languished and his advocacy of it never ceased, even after the adoption of national legislation on the subject.

He also renewed and increased his activity on behalf of suffrage for women. When a local Woman's Suffrage Association was organized as early as 1869 he became a

member of it; and the visit of Miss Susan B. Anthony to Portland in 1871, when she was his guest, deepened and confirmed his conviction of the justice of the demand for equal suffrage. He thus preached a series of sermons on the sphere of woman in the home, community, and State, and he remained identified with the movement until the cause was won. His interest in this cause was pointedly shown in 1883 in a sermon on "Women's Political Enfranchisement,"⁵³ which he regarded as one of the best utterances he had ever given, and which his father called the finest on the subject that he had ever seen.

Increasing emphasis was thus laid, as his influence in the community grew, upon moral, social and political questions, not only those already mentioned, but also those of gambling, lotteries, divorce, and the treatment of the insane. He recognized that one way of striking at the root of social evils was through the education of the very young. Thus he early appreciated the possibilities and importance of the kindergarten, which had reached a high stage of development in his native city of St. Louis. In 1884 he therefore invited Mrs. Sarah B. Cooper, who had promoted the kindergarten in San Francisco, to speak on that subject in one of the social science lectures. The consequence was that in the autumn of the same year the Portland Free Kindergarten Association was founded, and opened its schools for needy and neglected children. While Mr. Eliot had stimulated this movement, he was glad not to assume official responsibilities for it; but he steadily supported

it with his contributions and influence until it was adopted into the public school system in 1901.⁵⁴

Mr. Eliot's interest very early in his ministry in the question of a reform school has already been noted. He returned to the subject again and again in sermons and in published articles; but the public was slow to realize the importance of the matter, and it hung fire for ten years, until 1881 when Mr. W. S. Ladd offered, upon certain conditions, a tract of land and a building for an industrial school. At that time the plan for a reform school was nearly consummated, but the Legislature failed to pass the necessary act, the donor's conditions were not met, and the plan fell through. Meanwhile Mr. Eliot's mind on the subject was undergoing change. After visiting what was reputed to be the best reform school in the country when in the East in 1882, and learning the judgments expressed by the most competent, he became convinced that a reform school was the wrong way of solving the bad-boy problem, and that the penal system was losing ground in favor of the family system, as already employed by the San Francisco Boys' and Girls' Aid Society.

The new view was brought before the Portland public in 1884 in a social science lecture by Superintendent Edmond T. Dooley of the San Francisco society. When the subject was again raised later in the year, Mr. Eliot was ready to declare in print, "My present judgment is against reform schools, so-called, as a hybrid between the home and the penitentiary, with most of the evils and none of the benefits of each," and he referred to the San Francisco

institution as representing a better type.⁵⁵ With the ground thus prepared, Mr. Eliot called into consultation the Rev. A. L. Lindsley and Mr. H. W. Scott in April, 1885, and the three called a citizens' meeting for July 3 to consider organization. Mr. Eliot was made chairman of the committee appointed at this meeting, and a week later he was ready with a draft for a constitution and by-laws. These were adopted and an organization effected providing not for an institution but for a receiving home. With the backing of the Christian Union and the Ministerial Association the necessary legislation was procured, and the movement for which Mr. Eliot had labored almost alone for fourteen years was launched on its beneficent course, as the Boys' and Girls' Aid Society of Oregon.

Though he had been so influential in the formation of the Society, Mr. Eliot chose not to be an officer of it at the start, though he was later Trustee and chairman of the Executive Committee from 1902 until 1911, when he resigned to devote all his strength to Reed College. He was then formally thanked for the immense amount of good he had done, and was made Honorary Trustee for life. Even when not a Trustee he was often present at meetings by request, active in discussions, and valued for his counsel. His influence may be presumed to have inspired the bequest in 1889 of \$40,000 from his parishioner, Miss Ella M. Smith, and in 1896 he was chairman of the canvassing committee for a building. In the affairs of the Society he was most fortunate in having the co-operation of devoted helpers, among whom Mr. Ira F. Powers, Judge



Henrietta Robins Eliot, 1883

W. B. Gilbert, Mr. F. E. Beach and Mr. W. F. Woodward were conspicuous. In 1889 the Legislature passed a bill establishing a reform school of the traditional sort. Mr. Eliot regarded this as a step backward in the treatment of juvenile delinquency, opposed it strongly, and much regretted its final passage.

The year 1886, though a busy one, was untroubled and uneventful, with healthy progress in the work of the church. Its missionary work was extended by the organization of a Post-office Mission, and the Sunday worship was much enriched through the gift of a fine pipe organ. But the following year was more eventful. Early in its course Mr. Eliot's revered father died,⁵⁶ but his mantle had already for some time been worthily worn by his son. In this same year he took advantage of an opportunity to enrich the intellectual life of Portland. At Washington University in St. Louis Mr. John Fiske had for several years been giving notable courses of public lectures on American history, some of which Mr. Eliot had heard with great interest. He therefore himself raised a guarantee fund and in the late spring of 1887 brought Mr. Fiske to Portland for a score of brilliant lectures, subsequently published in book form. The success of the lectures was marked, and other series were similarly provided in the four years following.⁵⁷

Early in the summer of 1887 Mr. Eliot took advantage of the presence of a visiting minister in his pulpit to spend a Sunday out of town, the guest of his parishioner, Mr. J. W. Cook, at the latter's salmon cannery at Clifton. He was invited to preach, and when Sunday morning came

it was found that a church building had been extemporized overnight. In the warehouse of the cannery the employes had built one complete with four walls (with openings left for doors and windows), pews and pulpit, all constructed by piling up salmon cases; and a congregation of over sixty had gathered for worship in this novel temple.⁵⁸

A congenial duty fell to him at this period, and one that recognized his fine taste in questions of art, when he was appointed one of a committee of five to erect a public fountain under the bequest of Mr. Stephen G. Skidmore.⁵⁹ In this same year Mr. Eliot was unanimously chosen by the Directors of the American Unitarian Association to undertake an office of critical importance in a delicate situation, as Western Secretary in charge of the Association's missionary work in the Western States. This summons to responsible administrative duty came unsought, and even without previous intimation, and was a token of the very highest confidence.⁶⁰ He did not, however, accept the office, and it is extremely doubtful whether in any circumstances he could have been tempted at this time to leave his field of influence in Portland. His father had early given him the wise counsel, "Do not change, stick to your post, and let your influence become cumulative." The superlative wisdom of this counsel was abundantly vindicated by the results of his nearly seventy years' ministry in one place.⁶¹

Mr. Eliot's early and sustained interest in the conduct of jails and prisons has been more than once referred to. For many years he appeared to be the only person in Oregon showing any active interest in the reform of its penal insti-

tutions or raising his voice on the subject. In sermons reported in the newspapers he repeatedly called attention to the disgraceful condition of the county jail. Its miserable quarters, partly underground, ill-lighted and ill-ventilated, were crowded to thrice their capacity with young and old, convicted criminals, persons awaiting trial, and witnesses, all huddled together in idleness and breeding crime. As early as 1875 he addressed to the County Court a memorial on the subject. After long years his persistent agitation began to bear fruit; and in 1889, at the request of the Grand Jury, he prepared a report and recommendations on the subject, which they incorporated into their own report to the Court.⁶² After the National Prison Association recommended to churches to observe an annual Prison Sunday, he made this an occasion for a yearly prison sermon,⁶³ and whenever he was at Salem he was sure to pay a visit to the State penitentiary, as well as to other state institutions, as an intelligent and helpful observer, ever watchful to discover and suggest improvements, or to remedy abuses. It was thus that, working through the Christian Union, he brought about the gift of a library at the penitentiary, which the State later adopted and maintained.

Mr. Eliot was one of the first and most active in promoting charity organization in Portland, and as a result the City Board of Charities was formed in 1888. He was one of its incorporators in 1889, Vice-President in 1895, and a Director for ten years. He also early came to realize the need of an agency to serve social workers and their

sympathizers in the State at large as a clearing-house of ideas, and as a source of mutual encouragement, as well as to draw public attention to their work and stir up interest in it. In June, 1889, therefore, the Oregon State Conference of Charities and Correction was organized at his own home. A little later the City Board of Charities, on his motion, invited the National Conference, about to meet in San Francisco, to hold an adjourned meeting at Portland. This was accordingly done in September, and the meetings proved a source of great inspiration to enlightened social work.

The State Conference meanwhile lay dormant for two years; but in 1901 it became active and held its first public meeting in the chapel of Dr. Eliot's church, and it held meetings each year as long as he was President. These annual conferences proved of great value in promoting their declared objects, "to afford opportunity for conference of those engaged in charitable and reform work, as to methods, principles and results; to diffuse information and encourage co-operation and improvement in Charities and Correction in Oregon."⁶⁴ The Conference was largely responsible for the enactment of child-labor legislation, and for improvement in laws relating to the insane. Dr. Eliot was President of it 1902-1912, and Dr. Stephen S. Wise, Mr. Thomas N. Strong and others ably assisted in its work. One of its by-products was the Oregon Prisoners' Aid Society. Such a society had been discussed in the Christian Union in 1900, and it was at length organized in 1903. Dr. Eliot was deeply interested in the rehabili-

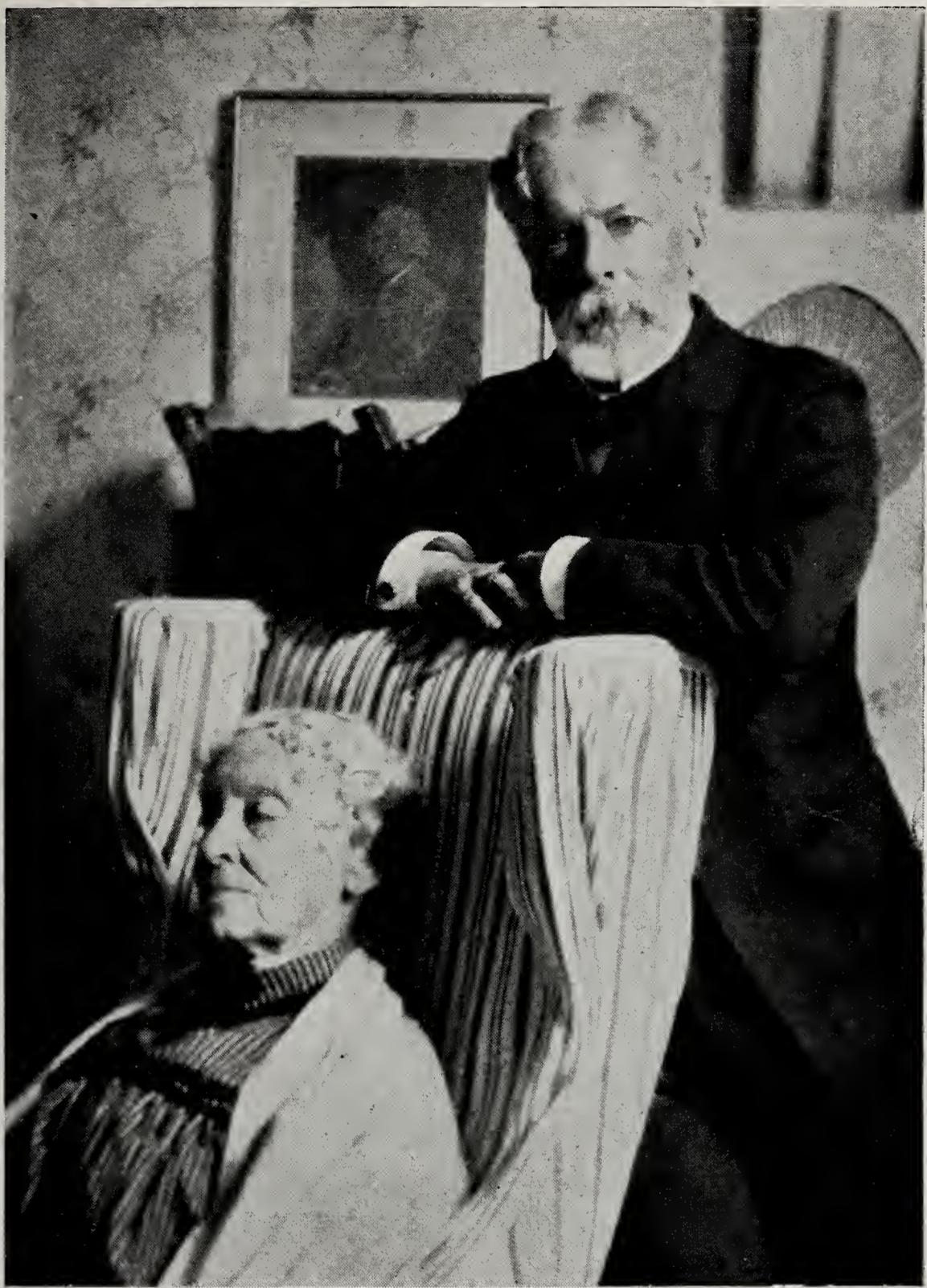
tation of the first offender, and he served the Society for several years as member of the Board, and was active in work for the adoption of probation and parole systems and for prison reform in general. This Society was later succeeded by the present Oregon Prison Association.

The Conference was a voluntary organization, but as early as 1888, at a meeting of the Christian Union, Mr. Eliot had urged the importance of having in Oregon an officially authorized State Board of Charities and Correction, such as existed in the older States. Such a Board was needed in order to bring the various public institutions under general unified supervision, in the interest of efficiency and economy, and to define their fields and shape their policies while they were still in their infancy. At the annual meeting of the City Board of Charities in 1890 he brought up the subject, and was appointed one of a committee of five to consider the expediency of having such a Board, and to take steps to bring the matter before the public and the Legislature. He rendered important service in securing legislation to establish a Board in 1891, the first of its kind on the Pacific Coast.⁶⁵

One more instance of Mr. Eliot's widespread activity in the sphere of public affairs remains to be mentioned. His concern for purer politics and better government has been noted, but city and state politics had with little change remained notoriously corrupt. The advent of the Australian ballot system in America therefore made a strong appeal to him as a means of improving matters. While in the East in the autumn of 1889 he carefully observed

its actual workings, and on his return he espoused the cause. One or two social science lectures on the subject were arranged and attracted much attention, and a sample voting booth was set up in the chapel for visual illustration. He secured the able assistance of Mr. E. W. Bingham, and an Australian ballot bill was prepared that very season. When it was before the Legislature he effectively supported it, opposing the straight party vote which would have much weakened it, and it was enacted in 1891. He strongly believed in the people having as far as possible direct participation in public affairs, and he constantly advocated the initiative and referendum and the direct primary law for senators. He believed that on the whole these measures had well vindicated themselves in practice.

Mr. Eliot had by now become far more than a mere denominational or local figure. His notable work through many years as a public citizen had been observed from the other side of the continent, and in 1889 there was bestowed upon him what was the crowning honor of his life. At Commencement on June 26 of that year Harvard University conferred upon him the honorary degree of Doctor of Sacred Theology (S. T. D.), and as he could not well be present to receive it in person, the additional and very unusual honor was shown of conferring it *in absentia*.⁶⁶ This was notable for being a recognition from afar of a life of service largely local in scope.



Dr. Eliot and his Mother about 1890

*(The portrait on the wall is that of Thos. Dawes, Sr.,
from a Stuart painting)*

CHAPTER X.

CLOSE OF THE PASTORATE: THE PREACHER

1890-1893

Ever since his return in the spring of 1883 from his long leave of absence in the East, Mr. Eliot had been working, if possible, more steadily and harder than ever. His sermons were reported in the newspapers with increasing frequency. To his regular services at the church he had added afternoon services at the chapel in South Portland. He continued assiduous in his parish work. At the same time he received the honors and paid the penalties that fall to one that has won outstanding influence and reputation. He was often called on for public lectures on a wide variety of themes, and to preach baccalaureate sermons at various colleges in the Northwest, and anniversary sermons for organizations. He took advantage of the weight his word had come to carry with the public by making frequent contributions to the press on public questions having moral bearings. These were occasionally even placed by the editor unsigned among the leaders, or were sometimes distinguished by having editorial opposition. At the same time, as though it had been the occupation of leisure hours, he was, as has been related in the preceding

pages, giving unwearied attention to organizing the forces of the city and the State in various agencies of public welfare, often nursing these with watchful care through the period of their infancy until they had won a sufficient measure of public interest and support to go on alone. As soon as this point had been reached, he habitually withdrew from office or other activity and devoted himself to other projects.

Irresistible as the calls to this manifold service will have seemed to him, they were answered only at the cost of increased drains upon his limited reserves of strength of both body and nervous force, and at a certain sacrifice of what he always regarded as his primary duties. His many outside responsibilities were telling upon him. Ever busier, he was often forced to revise and preach an old sermon rather than prepare a fresh one. Attendance at Sunday-school, the Sunday worship, and the church societies fluctuated greatly, and many were his recorded moods of depression or discouragement.

As the years wore on, two convictions must gradually have grown clear in him: first, that he could not indefinitely keep up the pace he was following; and second, that if he must reduce or relinquish any of his work it should be the work of the church rather than that of his broader public service. This was not because he regarded his church work as of the lesser consequence. On the contrary, it must be borne in mind that his labors for social welfare or reform, important as they might be in themselves, were never undertaken by him save as subordinate

and incidental to his duties as parish minister. "I am jealous," he said, "of the time I have to give to other than church tasks." But his duties as minister were definite and exacting, and could not be left to wait upon convenient time or strength, while his outside work was volunteer service, and could be adjusted to his own ability to perform it. Moreover, while another minister might perhaps be found to take over his work in the church, another could hardly be found who could, except after long years, command the confidence and exercise the leadership in the broader affairs of the community that had gradually accrued to him during two decades.

At the annual meeting of the church in 1890, therefore, he informed his people of his wish for an assistant, with a view to his ultimate retirement from the pastorate. His request was granted, and after the summer vacation he was assisted in his church duties by the Rev. Earl M. Wilbur as Associate Minister. At the annual meeting in January, 1893, as he had completed a term of twenty-five years, and was satisfied that the church could now go on successfully without his hand at the helm, his final resignation from the pastorate, which had been presented a few weeks before, was accepted, and he was made *Pastor emeritus*.⁶⁷

Quarter-century anniversaries had already been celebrated. In 1890 Dr. and Mrs. Eliot held a reception on the occasion of their silver wedding,⁶⁸ when nearly 400 of their friends called to congratulate them; and at the end of 1892, on the twenty-fifth anniversary of the dedication

of the chapel and of Mr. Eliot's first sermon in Portland, the church held an anniversary service, which was the occasion of a great outpouring of cordial friendliness from the ministers of other churches in the city and from many other friends near and far.

As had been heartily desired, both by the congregation and by his successor, Dr. Eliot continued for several years to assist in the pulpit by preaching at frequent intervals; though he was henceforth much absent from town, either at his Hood River place, or on journeys to the East, or on his many visits to widely scattered Indian reservations throughout the whole Northwest. His last regular service of the congregation was during an interim in the pastorate from July, 1898, to April, 1899, when he insisted on serving gratuitously that the church might become free of debt. He also did much preaching at Salem, Eugene, Seattle and other places, where his services were required. During these years he was slowly regaining his physical strength, gradually freeing himself of the church responsibilities that still clung to him, watching over the various organizations that he had helped to create, and finding new opportunities for public service.

As he had now retired from active service in the ministry, and henceforth prepared few new sermons, this is a suitable place to speak of Dr. Eliot as a preacher. Contemporary reports frequently refer to his refined and polished literary style (evidently noted in contrast to the ruder colloquialism common in frontier communities), his pleasing intonations, scholarly mind, and poetic temperament;

but he never won, and never aspired to win, a reputation as a great preacher as the term is popularly used. What was said of his father after his death in 1887 might with equal truth be said of him:

"He was not a pulpit orator, intent on exciting and dazzling, and craving applause . . . nor was he the mere essayist or lecturer or moralizer. But he was the preacher, the Christian preacher, with living faith in God and Christ, in truth, duty, and immortality, with deep, keen sense of the 'Eternal that makes for righteousness,' and with intense yearning to reach the conscience of his hearers and win their hearts to Christlike living and Christlike serving. His preaching was largely ethical, but never coldly ethical. His morality was luminous with the light and vital with the spirit of religion—the morality of the Sermon on the Mount, 'applied Christianity'."⁶⁹

Dr. Eliot's sermons were clear, direct, unadorned presentations of his subject, with no straining for effect. They rested more on sympathetic insight into human character than on theological or other scholarship. One did not need to have a passage repeated in order to grasp what it meant, nor was the hearer's thought distracted from the matter in hand by some purple patch of rhetoric. Yet somewhere in the discourse, if not throughout, a depth of insight was likely to be revealed, or a height of spiritual vision reached, which deeply stirred or inspired those that had ears to hear and hearts to understand. In his preaching he habitually went beyond the obvious and the common-place to point out fundamental spiritual principles which many would not have discovered, but which once grasped would place their judgments on a new and firm basis. He usually

preached from a text of Scripture, but he was likely to find in it some meaning or implication that the average reader would not have noted, which gave freshness to his treatment. In the pulpit his voice was pleasing, and his manner, though obviously sincere, was ordinarily quiet, and his delivery calm and unimpassioned. Yet when his spirit was stirred he would rise on his tiptoes as if to give additional emphasis, and upon occasion he would reach a degree of earnestness that was sometimes singularly impressive and moving. For those that had personal acquaintance with him, the effectiveness of his preaching was of course much increased by their knowledge of his character and the witness of his work.

His choice of sermon themes covered a wide range—the teachings of the Bible, the standard topics of Christian theology, the various phases of personal religious experience, the enigmas of life, the events of current history, great men, moral and social reforms, local political questions, important books in the public eye. There was no monotony of subject, no narrow groove of interest, no tiresome riding of religious or social hobbies, no preaching in well-worn ruts. His sermons were invariably grounded in his own experience, and hence marked by that persuasive quality which comes of personal conviction; discourses addressed to the whole religious nature of man—thought, feeling, and will. They were marked by moral elevation, broad scholarship, generous charity, and usually by an element of personal appeal, and they kept close to the experiences and needs of human life.

However secular his theme might at first seem, it was sure to be treated with clear regard to the religious or moral interests involved in it. Thus, to illustrate from examples that the writer well remembers, if the world was talking of a new novel of Zola's, he might bring it into the pulpit, but never to review it as a literary critic, nor to summarize it in order to spare hearers the pains of reading it themselves. Passing quickly over the story, he would make use of it simply to bring forward a discussion of the moral issues involved, in their relation to the lives of his hearers in their own time and place. If the sensation of the week was the astounding developments of the Dreyfus case, he did not content himself with condemnation of iniquitous officers in the French army, but probed beneath the surface to point out that the symptoms of a disease infecting the vitals of France must be guarded against also in American life.⁷⁰ If the growth of labor organizations presented new problems and aroused misgivings in some minds, he began a sermon on Trade-Unions and their place in history by stating his purpose "to bring the light of Gospel principles and of Christ's spirit to bear upon our relations to each other, as members of a common brotherhood of man. . . . a desire to do justice to the so-called laboring man, and to form a dispassionate judgment of his organized effort to better his condition."⁷¹ If a city election approached in which the selfish designs of office-holders had been adroitly concealed behind the mask of high-sounding policies, he tore off the mask and showed the issues for what they really were, thus

putting voters on their guard.⁷² It could not be complained that in such sermons he carried politics into the pulpit; but it was unmistakable that he wished to influence men to carry the principles of the Christian religion into politics.

As to questions of private or public morals—intemperance, gambling, divorce; and of political reforms—civil service, the Australian ballot, equal suffrage—while his trumpet gave no uncertain sound, yet he treated them in the light of the moral principles involved, and in such a way that none could fairly charge him with fanaticism or partisanship.⁷³ At the end of the year he would review its leading events, but these reviews were a spiritual interpretation of current history. In short, whenever he brought into his pulpit subjects with which others might have tended to deal from a purely secular point of view, he would invariably treat them as a prophet of God, who had something to say on them other than would have been expected in a public lecture or a newspaper editorial.

For the work that he so conspicuously did in the broader service of the community outside the particular field of his church, Mr. Eliot had, as we have seen, had exceptional preparation in his four years' experience as minister-at-large and as assistant to his father in St. Louis; and he had his father's example as a pattern to follow when upon coming to Portland he was faced with the very difficult but very enviable privilege of leading in the organization of so many agencies for human betterment in a new community. Moreover, he had a keen prophetic insight

which anticipated social needs and sought to provide for them before most people were conscious of them at all.

His method of procedure was first to discover some conspicuous social need. Then he would dwell upon it from time to time in sermons, and these were generously reported in the newspapers. His personal advocacy was later on powerfully aided through the Christian Union and by social science lectures. At length, sometimes after long and discouraging years of waiting, when a promising measure of public interest had been aroused and support assured, he would bring together a chosen group of people and an organization would be formed. If competent and dependable people could be found for officers, he gladly remained in the background, well pleased to see others carry to successful conclusion measures that he had himself initiated or planned. If not, he would accept any necessary office until suitable leadership could be developed, when he would withdraw. He never coveted such offices as honors to be cherished, but accepted them as opportunities for service to the beloved community. Nor did he hold in a merely perfunctory manner even minor responsibilities in any of the organizations with which he had to do. He was an alert and hard-working member on any board or committee to which he belonged, and he would at any time interrupt his vacation rest at Hood River and come to town to attend any meeting to which he might be summoned.

It will of course be understood that while Dr. Eliot's share in the various organizations with which he had to do has in the present narrative been placed in relief, he was

yet but one, even if often the chief one, of many worthy citizens who first or last co-operated in the interest of the higher life of his city and State. He showed great wisdom in rousing the interest and securing the co-operation of others, and he was temperamentally much more glad to give generous credit to them than to claim or accept it for himself.

CHAPTER XI.
CULTURAL AND EDUCATIONAL WORK
1892-1925

Dr. Eliot's public life in Portland may be roughly divided into three different though not wholly separate periods. In the first period, from his arrival in 1867 until about 1882, his activities were mainly in the field of religion, as he organized and developed his church and its subsidiary agencies. As has already been said, he always considered this his most important field of work, and it was the underlying inspiration of all that he did. In the second period, from 1882 to about 1896, his most conspicuous work was in the varied field of organized philanthropy. In the third period, from 1896 to 1925, when he resigned his last public responsibility, his most distinguished services lay in the field of education broadly conceived. It remains now to speak of this last period. In this his work along philanthropic lines for some time continued without abatement. Indeed, his retirement from the pastorate of his church for some time meant for him not the enjoyment of a well-earned period of rest, but entrance upon even wider and heavier responsibilities. His diary at this time frequently quotes Horace's phrase, *dies trudit diem*, day crowds upon day. The year 1904 found him still serving as President

or holding some other responsible executive office in no fewer than nine important public enterprises, civic, philanthropic, or educational. But as the institutions he had helped to organize became more firmly established in public interest and public confidence, they demanded less and less of his fostering care; and he now gradually withdrew from his activity in them, that he might concentrate on cultural and educational interests yet to be developed.

The first of these was the Portland Art Association. Dr. Eliot had by natural endowment fine aesthetic taste, which he had further cultivated by extensive travel and wide reading. It was thus natural that with the material and social foundations of Portland so well laid and provided for he should be drawn to fostering the fine arts in the city he loved. He was one of the organizers of the Portland Art Association in 1888 and one of its incorporators in 1892; and he served it as Trustee, Vice-President or President for twenty-five years, until his retirement in 1917. He was long member or chairman of the important house and finance committees, and was very active in helping raise the endowment of the Museum. He saw it begin in 1895 as a modest gallery of casts (the gift of Senator H. W. Corbett) in the library building at Broadway and Stark Street, then ten years later occupying a modest building of its own at Fifth and Taylor Streets, and he lived to see it worthily housed in its present building on Southwest Park Avenue. His personal interest in the members of the staff and his sympathetic understanding of their problems went far to encourage them and to lighten their burdens.

In all this interesting development he found hearty support and generous co-operation from men like Mr. W. M. Ladd and Mr. W. B. Ayer, to name but two out of many.

A service if possible yet more important Dr. Eliot rendered from 1896 on as Director, and later as Vice-President, of the Portland Library Association, of which he was for twenty years the guiding figure. This Association had existed since 1864 as a subscription library for its members, but Portland had had no free public library at all. Indeed, the feeling was held by not a few that a free library was not to be desired. This view Dr. Eliot of course did not hold; and it is likely enough that he accepted a position on the Board in the hope of helping in time to broaden its usefulness. In 1889 his parishioner, Miss Ella M. Smith, had died, leaving the library a bequest of \$127,500, which it is difficult not to believe he had inspired; and in 1900 his friend, Mr. John Wilson, also died and bequeathed his very valuable private library, on condition that use of it should be free to the public. At about the same time a modest Portland Public Library had been founded (1900) and given support by the County. All the circumstances thus favored an advanced step; and as a result of the judicious efforts of Dr. Eliot and his colleagues the two libraries were united and, in return for support by taxation, made free to the public in 1902.

From 1900 to 1916 Dr. Eliot was Vice-President, and much of the time Acting-President, of the Library Association. He favored a liberal policy in the management of the Library, and had much to do with the rapid expan-

sion of its work as an agency for popular education. As in the case of the Art Association, so here, his constant visits made him most sympathetic with the work of the staff and watchful for their interests, and he inspired their loyal service. He helped to fix and maintain high standards for both institutions. In the years immediately following the opening of the Library to the public, branch libraries were opened in various parts of the city and county; and when a new central library building, covering a whole block, and embodying the best results of library experience throughout the country, was opened in 1913, his labors were crowned with complete success. In all this service he had the enlightened co-operation of such fellow-directors as Mr. W. B. Ayer, Mr. W. M. Ladd, Mr. Richard W. Montague, Mr. E. B. MacNaughton, Mr. R. L. Sabin and Mr. W. L. Brewster.

During these busy and fruitful years the Art and Library Associations were far from occupying all of Dr. Eliot's time and thought. In a quiet way he interested himself deeply in matters of government. At the Legislature (where his wisdom and character, and his disinterested efforts for measures of public welfare, carried much weight) he used his powers of persuasion with members in behalf of an improved registration law (1899). He labored likewise for the direct primary law (1901), for a child labor bill (1903), and for bills in behalf of juvenile offenders and of the feeble-minded (1905); while through the Prisoners' Aid Society (1900-1910) he strove to awaken public concern for discharged convicts.

Dr. Eliot had for many years been interested in the cremation of the dead, and he therefore took an active part in promoting cremation in Portland. In 1900 he quietly agitated the subject among a few influential citizens, and met a ready response. He contributed to *The Oregonian* an interview containing "Calm Reflections on the Subject of Urn-burial"⁷⁴ and he held a public meeting on the subject in the chapel of his church. As a result, the Portland Crematorium was established in 1901.

In 1900 the Mayor appointed Dr. Eliot a member of Portland's first Board of Park Commissioners. At that period unspoiled natural scenery of every description could still be found in such close proximity that the idea of spending money for parks seemed to many to be quixotic, and it would have been easy for him to discharge his office in a merely perfunctory manner. But Dr. Eliot had a vision of the Portland of future generations, and of the wisdom and necessity of making liberal provision for a great park system while provision was still possible. While in the East the following year, therefore, he made a special study of the park systems of several large cities, and sought an interview with Olmstead Brothers, the well-known landscape architects. Upon his return he reported his findings, and urged the importance of having an expert survey of the problem made as the basis of future plans. When, after considerable delay, funds were not found available for this purpose, he refused to be daunted, and personally undertook to raise by private subscription the sum of \$10,000 by which Olmstead Brothers were employed to

make the proper survey.⁷⁵ Under the new city charter he was appointed in 1903 to the new Park Board for four years, and served until his departure for Europe in 1906.⁷⁶

Throughout this decade in which he was supposed to be living the life of one who had done his life's work and retired from his profession, Dr. Eliot's diary records a constant succession, year in and year out, of attendance at board or committee meetings and of consultations with individual members. Finding himself well-nigh swamped by the details of a life more crowded with serious responsibilities than ever before, he was driven to formulate for himself a guiding principle, which henceforth faced him on his desk with an admonition that many others have since adopted for their own guidance:

Learn the difficult lesson that each day offers more things than one can do. Therefore to separate principal and subordinate duties, and methodize what must be done. Sacrifice non-essentials, and economize force of heart, head and hand.

Moreover, while the fact was scarcely betrayed even to his own family, and was quite unrealized by those outside it, he was almost a chronic sufferer from various physical ailments. These were doubtless aggravated or partly occasioned by concern for the success of the philanthropies in which he was engaged, and by anxieties for his church, which had somewhat weakened since his retirement from its service. In fact, almost the only times in which he enjoyed respite from conscious ills of body or mind were on the frequent occasions when he would steal away for a

Shushula, Hood River Summer Home



few days to his retreat amid the peace and quiet of his place at Hood River. The brown hills surrounding it reminded him of Greece around Athens, and the beauty of its surroundings was sure to bring him refreshment. He noted in his diary, "One hour at Shushula is worth twenty-four anywhere else."

A happy interlude in this strenuous period was furnished by an invitation from the American Unitarian Association to go to Japan as its representative in order to investigate and report on its mission work which had for a generation been carried on there. He was absent from Portland eleven weeks, from early in March until late in May, 1903, sailing from San Francisco on the maiden voyage of the "Siberia," and returning by the "Coptic." He spent six interesting weeks in Japan, where he visited Tokyo, Kobe, Osaka and Kyoto, interviewed the mission workers and addressed their meetings, and formed valued friendships with General and Mrs. W. W. Blackmar, Admiral and Mrs. Robley D. Evans, and Colonel and Mrs. O. E. Wood. It was to him an exhilarating experience, reviving his memories of his visit to Greece a quarter of a century before, and it seemed to him "like striking Greek civilization in its mid-career." During the year after his return he made many addresses and wrote sundry articles on Japan and his experiences there.⁷⁷

On Dr. Eliot's return voyage he was saddened by receiving at Honolulu word of the death of his dear friend, Mrs. Rosa F. Burrell, lifelong supporter of his work for church and philanthropy. In her will was a bequest "To my

pastor, Rev. T. L. Eliot, \$50,000, to assist him in his efforts to make the world better, but without any restriction whatever in its use, knowing full well that this bequest will be wisely used for the benefit of all mankind. . . . on whose judgment (the executors) may rely with the most absolute confidence."⁷⁸ In the settlement of the estate the amount received from the bequest was reduced to about \$35,000. The principal has been kept intact and the income accurately accounted for, and during nearly a generation it has been wisely used in accordance with Mrs. Burrell's purpose in numberless instances of the most varied sort, which could hardly have been provided for through the ordinary channels.

Various happy episodes lightened the burdens of these intermediate years. At the beginning of 1904 he enjoyed a two weeks' voyage to the Alaskan coast as the guest of his parishioner, Commander Carl G. Calkins, on the light-house tender "Manzanita." He found much interest in the monthly meetings of what he called "the X Club," in which a small group of gentlemen of high intelligence met to discuss one another's papers on the most varied themes.⁷⁹ But in the early summer of 1904 all other satisfactions were dwarfed by the Reed bequest, providing munificently for an institution of higher learning in Portland.

Mr. and Mrs. Simeon G. Reed had been early and influential residents of Portland, where Mr. Reed had been an important figure in the development of river and rail transportation systems, and of mining and stock-breeding. They

had from the beginning been attendants at Mr. Eliot's church, in whose choir they had sung in its earlier days. When the new church was built in 1879 they had presented it with a fine organ. They were generous in their support of the church and its enterprises, contributed regularly to the minister's charity fund and through him to various philanthropies, and apparently invited him to call upon them for gifts in any emergency or for any special need. He encouraged them in their impulses to use their ample wealth "as stewards of the manifold grace of God." As early as 1875, at the celebration of their silver wedding, he read an original poem⁸⁰ in which he bade them

"Consecrate, in Christ's dear name, your love, your home,
your store;
As stewards of his bounty plant, as Jesus' lovers give,
As children of the living God, for him and mankind live."

On October 17, 1887, Mr. Eliot, apparently referring to some gift for his birthday four days previously, wrote to Mr. and Mrs. Reed: "There is always something to busy us, always something to develop. I want you to celebrate some of these birthdays by founding a Reed Institute of lectures and art and music and museum. It will need a mine to run it." This letter may be regarded as the original germ of what eventually developed into Reed College, though what Mr. Eliot had in mind at this time was evidently a lecture foundation, something akin to the Lowell Institute in Boston or the Cooper Institute in New York; and the bequest eventually made was drawn on much broader lines. A few months later, in writing to Mr. Reed,

he again expressed the hope that provision would be made for "some noble and wise philanthropies or services of your time and country, especially of the city and people among whom you live."

This is as far as extant records carry us; but warm friendship continued, and Dr. Eliot visited at the Reed residence in Pasadena several times, both before and after Mr. Reed's death, and was undoubtedly consulted as to the design which had gradually taken shape in their minds. When Mrs. Reed died in 1904, some nine years after her husband, it was found that she had in her will provided for establishing "an institution of learning having for its object the increase and diffusion of practical knowledge among the citizens of Portland . . . to be named and known as the Reed Institute,"⁸¹ and had left for it the munificent bequest of \$2,000,000, the finest benefaction that Oregon had ever received. With his characteristic modesty Dr. Eliot was always reticent as to his relation to this great result, and never claimed any credit for bringing it about; but there can be no doubt that it was directly due to his original suggestion, followed up by his continued inspirations and counsels. He was, by the terms of Mrs. Reed's will, the first one named as a member of the Board that was to administer her trust, and when it was organized he naturally became its President.

From this time on Dr. Eliot gradually withdrew more and more from activity in the other fields that had occupied him hitherto, while the interests of Reed College became the main concern absorbing the remaining years



Eliot Hall, Reed College

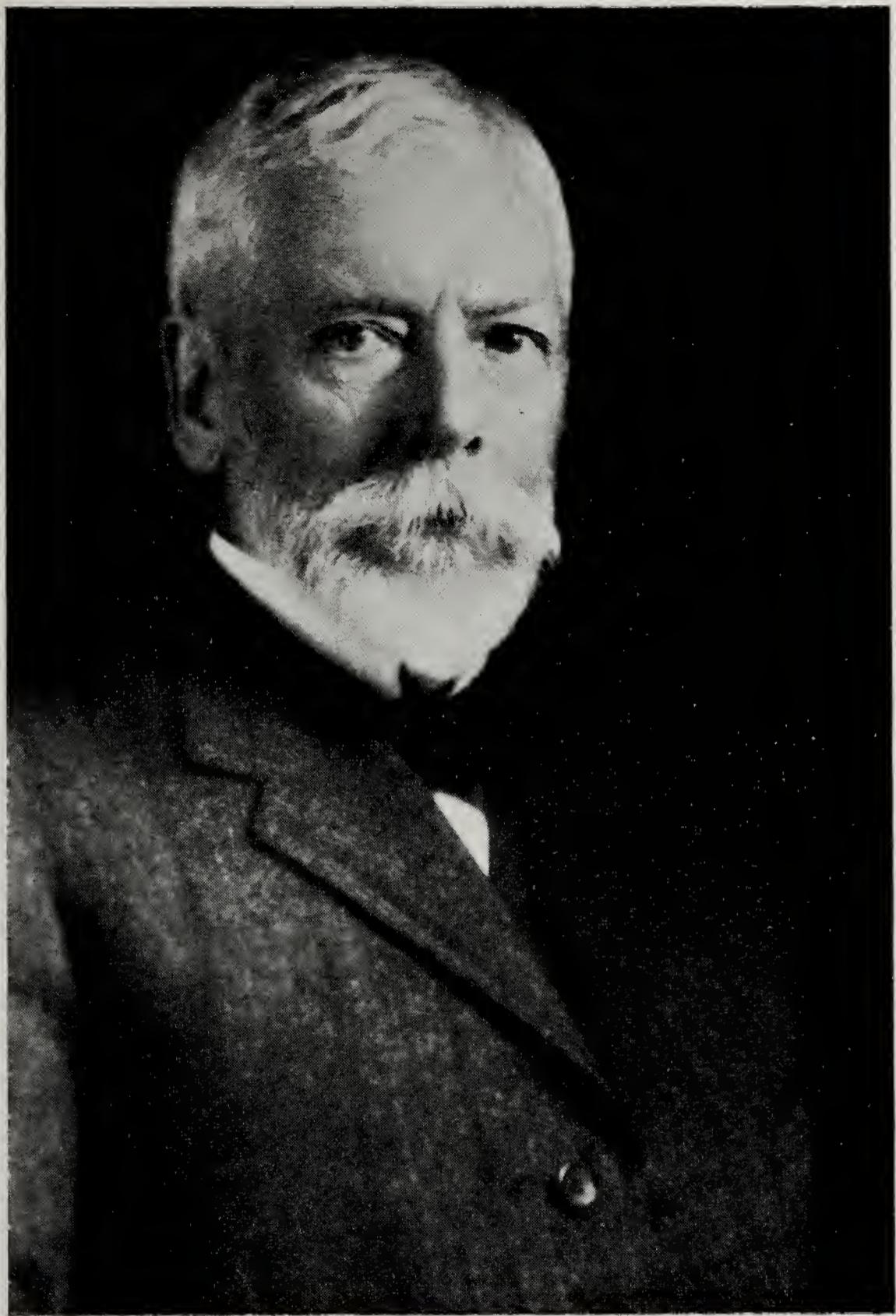
of his active life. Had he ventured to give expression to his private feelings, he would doubtless have confessed that he deemed this the crowning visible achievement of his long life of service to the community. The opening of the College, however, was not to be accomplished without tedious delays. There was long litigation over Mrs. Reed's will, and although the bequest was confirmed at every stage, the final decision was not rendered until near the end of 1906.

Meanwhile Dr. Eliot was fortunate in having a period of refreshment before the long and strenuous labors that lay ahead of him. The unanimous choice of his son, William Greenleaf Eliot, Jr., as minister of the Portland church early in 1906 allayed his anxieties for its future; and a few weeks later the timely sale of a large tract of river-front property at Springville, opposite St. Johns, which he had acquired many years before, made it possible to realize a long-deferred hope of another trip to Europe, this time with his family. He resigned from the Park Board, and with Mrs. Eliot, and Henrietta and Tom, the two children still at home, he left at the beginning of April for a six months' tour abroad. After visiting members of the family and old scenes in California, New Orleans, St. Louis and Chicago they sailed at the end of the month for England. Here they found Grace and Sam, who had spent the winter abroad, had a happy sojourn with Sam at Oxford, and after a continental tour, embracing Paris, the Low Countries, and western and southern Germany, and

a leisurely month or more in Italy, they sailed from Naples for Boston, and in November were again in Portland.

With the litigation over Mrs. Reed's will settled, the way was now open to mature plans for the development of the new college. These were very carefully studied, and were decided upon by the Trustees only after careful deliberation and under guidance of the most expert advice to be had in the country. The General Education Board of New York was taken into counsel, and its Secretary, Dr. Wallace Buttrick, after a careful survey, pronounced Portland the most strategic place in the country still without a college. After the precise nature of the institution and of the work it aimed to do were determined, it was necessary to find a suitable head to direct its activities, a satisfactory site had to be chosen and appropriate buildings decided upon, and a faculty must be selected. Thus it was the autumn of 1911 before Reed College was prepared to open its doors to students.

It was a fortunate thing in these critical and formative years that while the other members of the Board of Trustees were burdened with heavy business or professional responsibilities of their own, Dr. Eliot, in retirement from the active practice of his profession, was in a position to devote to the interests of the College a very large share of his time and thought, though he still continued active in the affairs of philanthropic organizations previously mentioned, especially in those of the Art and Library Associations. Every day but Sunday would find him at the office of the College in consultation over problems as they



Thomas Lamb Eliot, 1908

arose, and many a wakeful night hour was occupied with thinking out possible solutions of them.⁸² When William Trufant Foster, the first President, had taken office, Dr. Eliot was in frequent conference with him; and after the College was organized for instruction, he watched over it in all its details with solicitous care. He often visited its classes or examinations, observing the effectiveness of the teaching and forming an estimate of teachers as in his old days as County Superintendent; and he frequently went out to attend the morning chapel, where he often conducted the service and addressed the students.

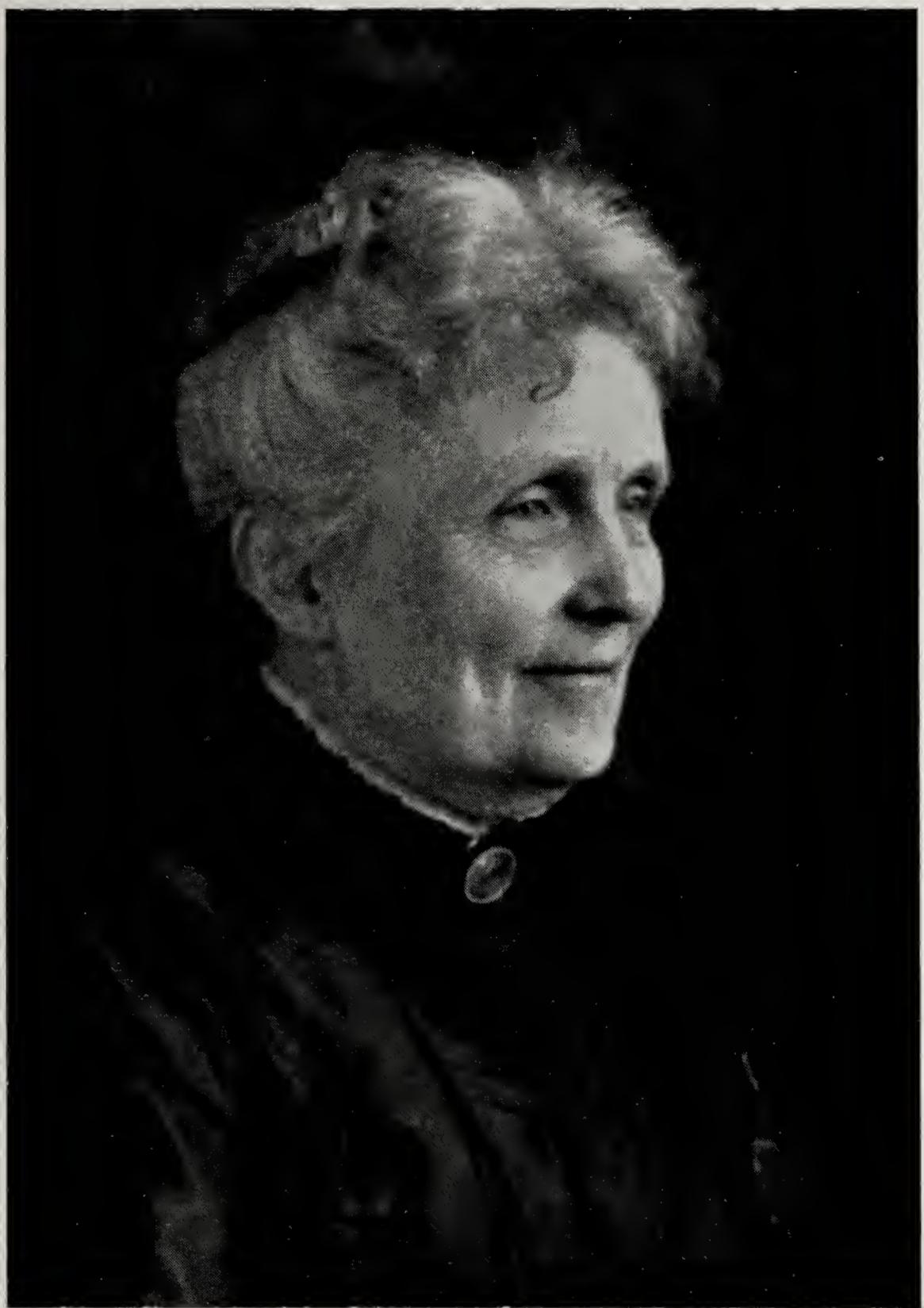
When the first Commencement was held, June 5, 1915, the College took the earliest opportunity to acknowledge its great debt to him by conferring upon him the honorary degree of Doctor of Letters.⁸³ Three years previously he had been created honorary Doctor of Laws by his *alma mater* at St. Louis, when on the fiftieth anniversary of his graduation from Washington University he made the Commencement address.⁸⁴ Save this journey to St. Louis and one other, he never traveled more than a few hours' distance from the College after it had begun to function.

The new college began its life with much *éclat*, and for some years it attracted favorable attention the nation over for the independence and progressive character of the policies it announced, as well as for the standing of its faculty and its early graduates. It had a stimulating influence upon colleges elsewhere which were seeking to reform and re-organize their programs in the period before and after the World War. But its affairs did not run too smoothly

during the first ten years. An increase of endowment was urgently needed to enable it to perform its work efficiently, and great difficulty was experienced in raising it. Carping criticisms were made in the press and elsewhere, and all was aggravated by the highly emotional psychology of wartime. At length a change of administration became necessary. All this bore with crushing weight upon the shoulders of Dr. Eliot as President of the Board, now far on in his seventies. His health, always more or less precarious, showed alarming signs of giving way. He felt that St. Paul's situation was also his: "Troubled on every side; without were fightings, within were fears." Near to discouragement, he questioned whether he too should not resign his office as the President of the College had done. He needed all his resources of faith and doggedness to sustain him. But the *Miserere mei, Domine* with which his diary was again and again punctuated was invariably followed by a *Sursum corda*, and he would shoulder his burdens again, while few ever knew that he had been oppressed by them at all. At the end of 1919, feeling that the worst was now over, he reviewed the past in the anguished words of Heine:

Anfangs wollt' ich fast verzagen
Und ich glaubt' ich trag' es nie,
Und ich hab' es doch getragen,
Aber fragt mich nur nicht wie.

Dr. Eliot had found it hard to bring himself to resign his duties as Trustee so long as he was able to perform them; but under his guidance the administration was re-



Henrietta R. Eliot, 1911

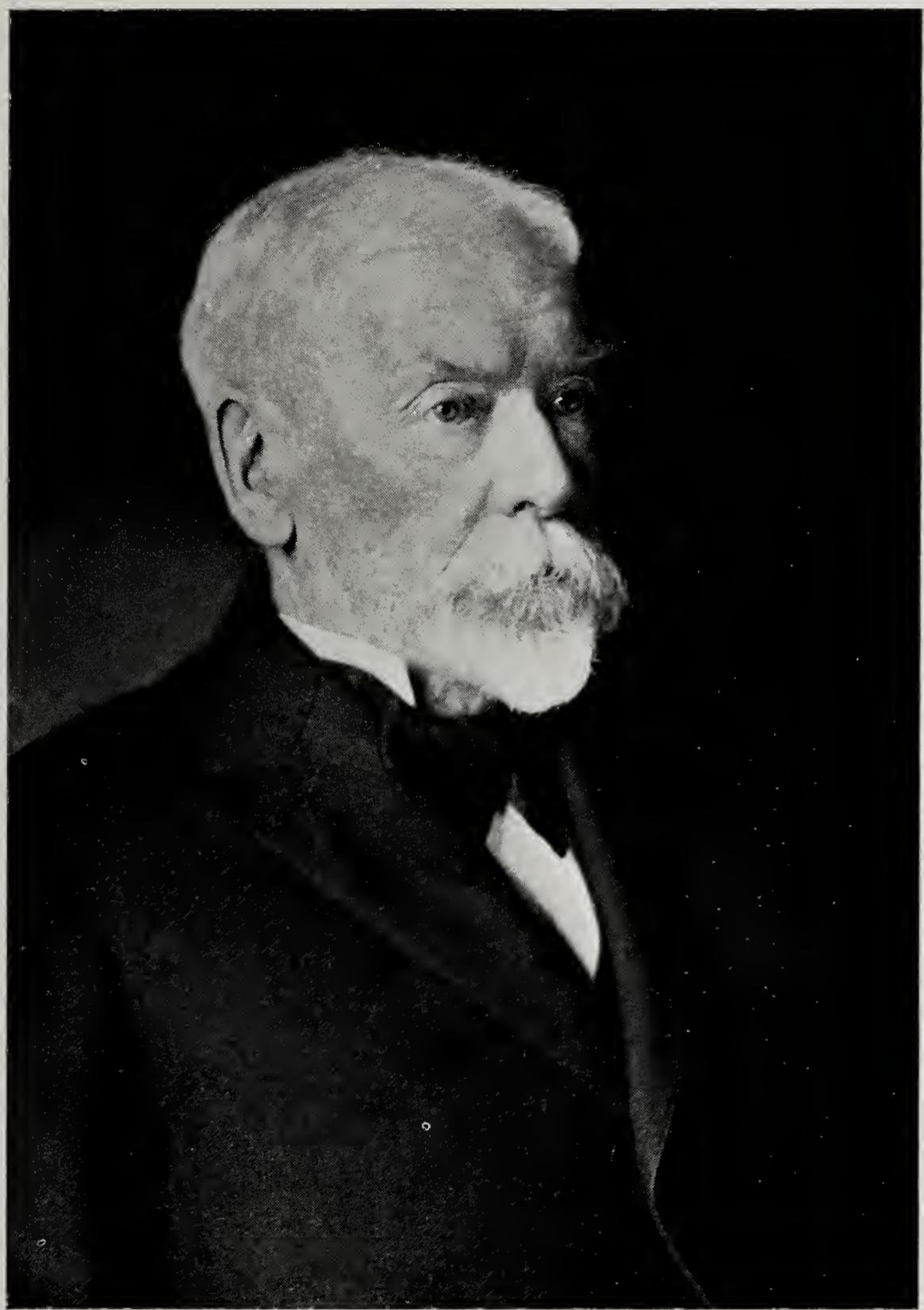
organized. For the administrative purposes of the College, the small Board of five Trustees was supplemented by a Board of Regents, to which a carefully chosen group of citizens was appointed. This gave him a sense of relief from detailed responsibilities which he had found too heavy, and he continued to serve for a time. But as the infirmities of age grew upon him, and his hearing was growing less keen, he resigned his presidency in 1920. In June, 1924, he also offered his resignation from the Board, which was reluctantly accepted the following spring.

CHAPTER XII.

THE CLOSING YEARS

1925-1936

At midsummer of 1923 Dr. Eliot began to suffer almost continuously from what was diagnosed as arthritis of the lower spine, which had suddenly seized him while at his cottage at Neah-kah-nie on the Oregon coast.⁸⁵ After enduring excruciating pain in the thigh for over a fortnight he was brought back to Portland, where recovery was so slow that it was many months before he could leave the house. Friends were unceasingly kind, and did everything in their power to relieve the tedium of existence for him; but he was forced to realize that his days of active usefulness were over. He had for some years ceased to preach, and he increasingly shrank from the strain involved in committing himself to any public appearance. But when in 1931 he was urged, at the age of ninety, to make the baccalaureate address at Reed College, the persuasions of his friends combined with the motion of his own heart to overcome his misgivings. He consented, and gave a memorable utterance; but the effort cost him dearly, and he said, "I must not do it again." He had, however, for a number of years been accustomed, when the Spirit moved, to make an intimate and more or less impromptu address at the quarterly communion service or the Good Friday



Thomas Lamb Eliot, 1923

services of the church. The last of these occasions, and perhaps his last appearance before the public, was on Easter, 1933, when he enlarged upon the prayer, "Graft in our hearts the love of thy name." Nor will anyone there present forget the touching prayer he offered at the funeral service for his grandson, Thomas Eliot Wilbur, in October, 1932.

In these days of closely limited activity he was accustomed to take a daily walk, and he enjoyed brief visits from his nearest friends; but the strain upon his attention as he followed their conversation wore upon him. His devoted daughter Henrietta read much to him from his favorite authors, as his wife had for many years been accustomed to do, and he often passed the time in an evening game of euchre with his wife. A month in the spring and another in the autumn he would spend at Hood River, where the peace and beauty of Nature and the comfort of his memories were an inexhaustible source of happiness to him. Three months in summer were spent at the Neah-kah-nie cottage, where he never tired of the majesty of the ocean and the glory of the sunsets. So, as the shadows lengthened for him, the years of his closing decade passed by, blessed by the constant companionship of his wife and by the unceasing ministrations of his daughter; but also saddened by the death of his brother Henry in 1919 and his brother Edward in 1928⁸⁶; and by the sudden death of four unusually promising grandsons, Thomas Greenleaf Eliot in 1919, Frank Tuttle Weil in 1923, Thomas Eliot Wilbur in 1932, and Peter Chardon Scott in 1934.

It was a severe shock to him in November, 1932, when his wife at eighty-seven was run over by an automobile before his very eyes, narrowly escaped being killed, and was left with a seriously fractured leg. Early the following May the little family went for their customary month at Hood River, where the time passed quietly between short walks, drives through the valley, visits with friends, and the reading of favorite authors, especially Dante's *Paradiso*, which he finished to the thirtieth canto. In June his brother Christopher came out from Massachusetts for a brief visit. Only a few days later the silver cord began to be loosed. On the afternoon of June 8 he suffered two slight attacks of thrombosis, and late in the evening a more severe one, which left him helpless. As soon as possible he was removed to his Portland home, where under tender and skillful care he recovered a measure of strength. But though his life was prolonged for nearly three years more of weakness (during which perception was frequently dulled or blurred), long dreaded but borne with saintly patience, his strength slowly ebbed away and his spirit became more closely imprisoned until April 26, 1936, when it made its escape, and he peacefully entered the rest for which he had so long prayed.

Two days later a farewell service was held at the church, with all his seven living children present. His ashes were interred in Riverview Cemetery. The baccalaureate service at Reed College a few weeks later was made a memorial of Dr. Eliot. The main building of the College had not long before been given the name of Eliot Hall.



The Church of Our Father, built in 1924

CHAPTER XIII.

FAMILY LIFE: PERSONAL TRAITS

No account of Dr. Eliot's life would be at all complete if it did not add to the story of its outward events some account of the home where in the happy companionship of his family he found unfailing refreshment from the toils and anxieties of his public activities. Of the several different places in which he successively lived, 227 West Park Street (now 1025 S. W. Park Avenue), where he lived for nearly fifty-seven years, will long be held in affectionate remembrance by many beside the members of his family as the Eliot home. For a full generation the atmosphere of this home was kept fresh by the young life of seven growing children, all of whom survived to maturity, and for over twenty years the table was regularly spread for five or six.

In so large a family the routine of the household had for general convenience to be rather strictly observed. Breakfast was for many years invariably promptly at seven, week-days and Sundays, summer and winter. The father's word was law, discipline was upon occasion strict, and the parents' wish was obeyed without question and their decisions accepted without argument or complaint, since they were uniformly so reasonable, considerate and just. The

children's needs were often anticipated and their happiness planned for, before these had been thought of by the children themselves. An atmosphere of affectionate harmony prevailed which was noted by any guest. The writer's first account of the home was from one who had lately been a guest in it, and had returned to the East declaring that he had never before seen so lovely a family home; and that the spirit of religion, though never obtruded, seemed to pervade it throughout, and things pertaining to religion were spoken of quite freely and naturally, as a normal element of daily life.

The focus of the family life was the daily morning prayers. When breakfast was finished, chairs would be drawn back from the table and Bibles passed around. A selected book of the New Testament would be read in course, or one of the Psalms, each member reading a verse twice round the circle. Then one of the number would be asked to choose a hymn,⁸⁷ and a stanza or two would be sung. After this the family would kneel while Dr. Eliot offered a brief prayer, a simple, sincere voicing of the motions of the heart in view of the experiences or needs of the day. Absent ones were remembered. There was no suggestion of conventional form or stilted phrase, though collects or phrases from the Book of Common Prayer were sometimes used, most often the petition, "O God, make clean our hearts within us," or that for "those who are any ways afflicted or distressed in mind, body, or estate." But few fragments of these prayers have been preserved, jotted down by some one of the children from memory



Dining-room, "227"

afterwards as far as they could be recalled; but could they have been taken down as spontaneously uttered, they would form a remarkable manual of domestic worship.⁸⁸ The whole lasted hardly more than five minutes, and hence was never tedious even to the youngest; but these few minutes of daily worship had a profound effect upon the members of the family, and were so greatly valued that not one was willingly missed. Grace at meals was reverently said, at supper always silently in the Quaker way. Daily family worship continued in the diminished family, whether at home or in the summer cottage or on journeys, until Dr. Eliot was stricken in 1933. What his habits of private devotion were is of course not recorded; but after he began to be physically enfeebled, and Henrietta would go to his room to make sure that he was comfortably settled for the night, she generally found him either doing his regular physical exercises or else engaged in prayer. A bed-time prayer, which he taught one of his daughters, and she in turn to her own children, was the simple petition, "Dear God, help me to be thoughtful, and helpful, and unselfish."

As his increasing frailty and his limitations of hearing narrowed his contacts with men and books, he recorded that he found two unfailing sources of refreshment and relief, Nature and God. For he was a devout lover of Nature in all her moods, and he cultivated the same love in his children. He hated even to see a living tree cut; and in countless places in his diaries he records the beauty of the sky, the nobility of the clouds, the splendor of the

sunset, the loveliness of the full moonlight, the grandeur of the mountains, the majesty of the sea, the solemnity of the forests, the sweetness of the flowers, as experiences he would fain retain in memory. In such aspects as these he would find a healing and calming touch that brought peace to an often troubled mind and stilled the impatience of a too eager spirit. To him the heavens declared the glory of God, and he never tired of watching the stars in their courses and noting the changing positions of Orion, Cassiopeia, the Scorpion, and other favorite constellations. The 121st Psalm, "I will lift up mine eyes unto the hills," was a favorite of his.

Dr. Eliot was blessed with eight children: William Greenleaf, Mary Ely, Dorothea Dix, Ellen Smith, Grace Cranch, Henrietta Mack, Samuel Ely, and Thomas Dawes. All outlived him save Mary ("Mamie"), who died in her tenth year. He watched their progress with pride as they came to fill honorable stations in life: William as his successor (after three intervening pastorates) in the Portland church, carrying on the traditions and ideals of his father and grandfather in the varied work of the Christian ministry; Samuel, one of the early Rhodes scholars, devoting his life to social service among the poor of Pittsburgh; Thomas, full Professor of Sociology at Northwestern University at the early age of 35; each of these three thus espousing one of the three major lines of their father's and grandfather's work, though by no means restricting himself to it alone; and the four daughters, each adorning her own place in family and social life. He lived also to see

Front Parlor, "227"



nineteen grandchildren (ten of them already college graduates) and twelve great-grandchildren, of whom fourteen and eleven, respectively, survive him.* He took great satisfaction in the quality and progress of them all. He cherished deep affection for his brothers and sister, maintained a frequent correspondence with them, and felt interest and pride in their children only less than in his own.

No words are adequate to describe the part that Mrs. Eliot played in her husband's life and work. In tastes, temperament and talents they complemented each other admirably, and although individuality was not suppressed on either side, the closest sympathy of aims and harmony of action existed between them. There was mutual counsel in all the major affairs of life, in the family and outside it. His sphere of activity was largely in the public eye, hers was largely behind the scenes; but in either case there was the fullest possible co-operation of the one with the other. It was her share to help his work first of all by keeping the household running smoothly, and shielding him from needless interruptions and anxieties. In her watchfulness over her children and ceaseless vigilance for their welfare she was an incomparable mother. In her management of the often scanty household budget she displayed a positive genius in economies and expedients. The native brilliance of her mind, which might have won her wide fame had she devoted herself to literature, was turned to account in the writing of a large number of poems, some of distinguished excellence, which she contributed to current peri-

*See Family Tree at the end of the book.

odicals or newspapers, and of various short stories and two juvenile books. All these went to replenish the family exchequer. Outside the home she was indefatigable in her visits in the parish and in her service in the church organizations; and in the early days of the Portland church her beautiful soprano voice was heard on Sundays in the choir. Year after year she taught a class in the Sunday-school, and she was the inspiring leader of a large adult class of women until she was well on in the eighties. She shared her husband's anxieties, and if ever his courage faltered she was ready to cheer him. Her unwavering faith and pride in him were his constant support. The closing years of his slowly ebbing life, when she was herself partially crippled by accident and her eyesight was fading, were tragedy itself; but she met it with a heroism that was an inspiration to all that saw her. Along with the romantic love that existed between them from youth to age, Dr. Eliot was wont to remain always the chivalrous knight, and to treat her with the dignity of old-fashioned courtesy. An accepted symbol of this was often shown when he would lay by her plate at table a myrtle blossom, which had a secret meaning for them.

During the summer season, even after the family had become scattered, those that remained would gather on Sunday evenings in the twilight and have a "family sing," at which one hymn would be chosen by or for each of the children, including little Mamie, whose grave in Lone Fir Cemetery^{88a} was always visited with flowers on Easter, and often at other times was lovingly decorated with whatever



Henrietta Robins Eliot about 1895

homely flowers the garden beds at home afforded. Dr. Eliot was a man of unusually warm family affections, and despite the claims of his very busy life he found time to be a devoted father, who gave time to his children whenever possible. A fixed event in the year's calendar was a walk into the woods beyond Riverview Cemetery to hunt for the first trilliums in March. The first child to espy one was rewarded with a nickel. The walk would end with "a little friendship fire," together with some sandwiches and toasted doughnuts and cheese, and some hidden cookies which the children would discover in father's pockets. Then the little brood would start for home laden with trilliums, spring beauties, ginger flowers, johnny-jump-ups and Oregon currant blossoms. In August came the birthday of Dr. Eliot's father, which was regularly celebrated by a picnic under "grandfather's tree" at Hood River. On such occasions he was famous with the youngsters for inventing extravagantly imaginative stories and doggerel verses full of homely humor to suit the occasion. The tradition of these has been kept fresh even among his grandchildren.

As Christmas approached there would be a trip into the woods to cut a Christmas tree; and on Christmas day all would gather at ten o'clock in the dining-room, where the shades would be drawn and the candles on the tree lit. Then after singing "Holy Night" and several other traditional Christmas songs the gifts would be taken from the tree by each in turn, beginning with the youngest, and handed to the person for whom they were intended. The tip of the tree was carefully saved to light the fire at the

next Christmas, and thus one year was linked to another. The ritual was unvaried from year to year, and was always a prolonged one; and it was good to remember for the rest of one's life.

Birthdays and anniversaries were infallibly remembered, and if children were away from home, or had established homes of their own, a letter from Portland was sure to find them out. In later years the letter unfailingly inclosed a check for remembrance. Dr. Eliot's letters were brief, seldom more than a page or two long, and often hastily done in pencil; but in them he managed to condense an extraordinary amount of incident, wisdom and affection, together with some little vignette from the day's life, an aptly cited aphorism, or a classical reference. Thus as in few families the channels were kept always open with the different members, as also with his brothers and sister, and even with members of his church when they or he were away on journeys. Every stage and phase of his children's and grandchildren's life he followed with earnest solicitude or honest pride, as the case might be, always ready to advise, caution, or praise, and if emergency arose, to assist.

He was very fond of children, and it was his habit when at the beach to carry a package of candy in his pocket to give to any he might meet. He was a good neighbor, and he had good neighbors, for many years the family of Dr. C. C. Strong on the one side and that of Sylvester Farrell on the other. At Hood River, where the summer home was, he took pains to cultivate friendly relations with

those that lived near him, and with the townspeople; and instead of acting like an indifferent sojourner he showed fine civic spirit, and tried to bear his share in any movement for public welfare. He was tolerant, patient and sympathetic with odd people, cranks, fanatics and waifs, and ready with a helping hand and an encouraging word for the victims of unfortunate habit. His home was one of generous hospitality to strangers, and guests were always welcome in the parlor, or at table to whatever the larder happened to provide. Many through the years were those who, coming as strangers from their distant homes, found under this friendly roof a culture and refinement like that which they had left behind, and a warmth of friendliness which they long remembered, and often acknowledged years afterwards as marking one of the bright spots in their lives. As the years went on, and he had attained a position in the community which warranted him in doing so, he exercised the privilege of paying his respects to distinguished persons who visited Portland as strangers, and showing them such courtesy as was possible for him and agreeable to them, not infrequently making them guests in his own home. Such were Dorothea Dix, Susan B. Anthony, Julia Ward Howe, Frances E. Willard, Canon Barnet, Lord Bryce, John Fiske, and President Eliot.

Dr. Eliot was often so fatigued by his work, or so near the verge of nervous exhaustion, that he was not equal to the strain of long or animated conversation, and early in the evening he would quietly slip away from company. He was not a good sleeper, and he would often get no more

than five hours of real rest before waking for the day at three or four o'clock. In the wakeful hours that followed he would often be beset by "the foul fiend," as he facetiously named the tendency to worry or be distressed over problems arising in his work or in the wide family circle. At such times he would at once repel the enemy and enrich his mind by using the time to commit to memory choice portions of literature. Thus he memorized not only many of the Psalms with their assurances of strength and comfort, but also nearly all of Shakespeare's Sonnets, and many passages from Milton, Wordsworth, Matthew Arnold, and other favorite poets. That the physical and nervous handicaps from which he suffered did not more impair his capacity for work is due to the fact that he was regular in his habits and abstemious in food and drink, and that for over forty years he faithfully practiced a series of physical exercises for fifteen minutes every night before retiring. Another salutary factor in his often burdened life was a wholesome sense of humor.

Though his eyes had since youth been such painful organs of vision, Dr. Eliot had a remarkable breadth and depth of acquaintance with the best literature, and was surprisingly alert in keeping track of current books. He thus kept himself abreast of the thought and tendencies of the latest generation, and did not suffer his naturally conservative temperament to prevent him from catching and being just to the present-day points of view, whether "radical" or "reactionary." Very late in his life he read some of the critical essays of his nephew, T. S. Eliot, and

greatly appreciated the scope and force of his spirit and mind. He read all the more important articles in the ninth edition of the *Encyclopaedia Britannica* volume by volume as they were published, and for many years he broadened his knowledge of national and world affairs by reading the weekly *Springfield Republican*. Nothing of much value in the books of the day or in the leading magazines seemed to escape him. Of course he could not read all of these books through, nor did he find it necessary to do so. In recommending Spengler's "Decline of the West" to the present writer, who knew not how to find place for it in his busy program, he said, "You don't have to read such a book through to learn all the author has to say. Read the preface, the introduction and conclusion, and some outstanding section, and see by the index what writers he most quotes and follows, and it will be enough." He had thus developed an almost uncanny gift for quickly getting at the meat of a book.

Works of standard and proved value he would of course read more thoroughly, and sometimes repeatedly. Chief among these were the *Iliad* and the *Odyssey* of Homer. One or other of these would be read aloud in the family circle each summer at Hood River, and they became a valuable factor in the children's education. One evening as the *Iliad* was finished he exclaimed with enthusiasm, "That's the greatest book that was ever written"; and another year, upon re-reading the *Odyssey*, he noted in his diary, "Each time I like it more." Another prime favorite with him was "Don Quixote," whose character he

greatly admired and used to commend to his grandchildren. In later years he also took much pleasure from reading and re-reading Trollope's novels, and Scott's, of which he was especially fond; and he also read in a wide range among current works of popular literature, though always with discriminating choice. For years he was chairman of the Book Committee of the Portland Library, with the duty of passing upon proposed purchases of books. In his later years the evenings at home were pleasantly passed as some book was read aloud, and he always loved to hear his daughters sing or play. In his youth he had taken piano lessons, and on rare occasions he would himself play something from Beethoven or Schubert. He had a fine taste for the best music, and very late in life, when a symphony orchestra had been established in Portland, he attended its concerts regularly and with great enjoyment.

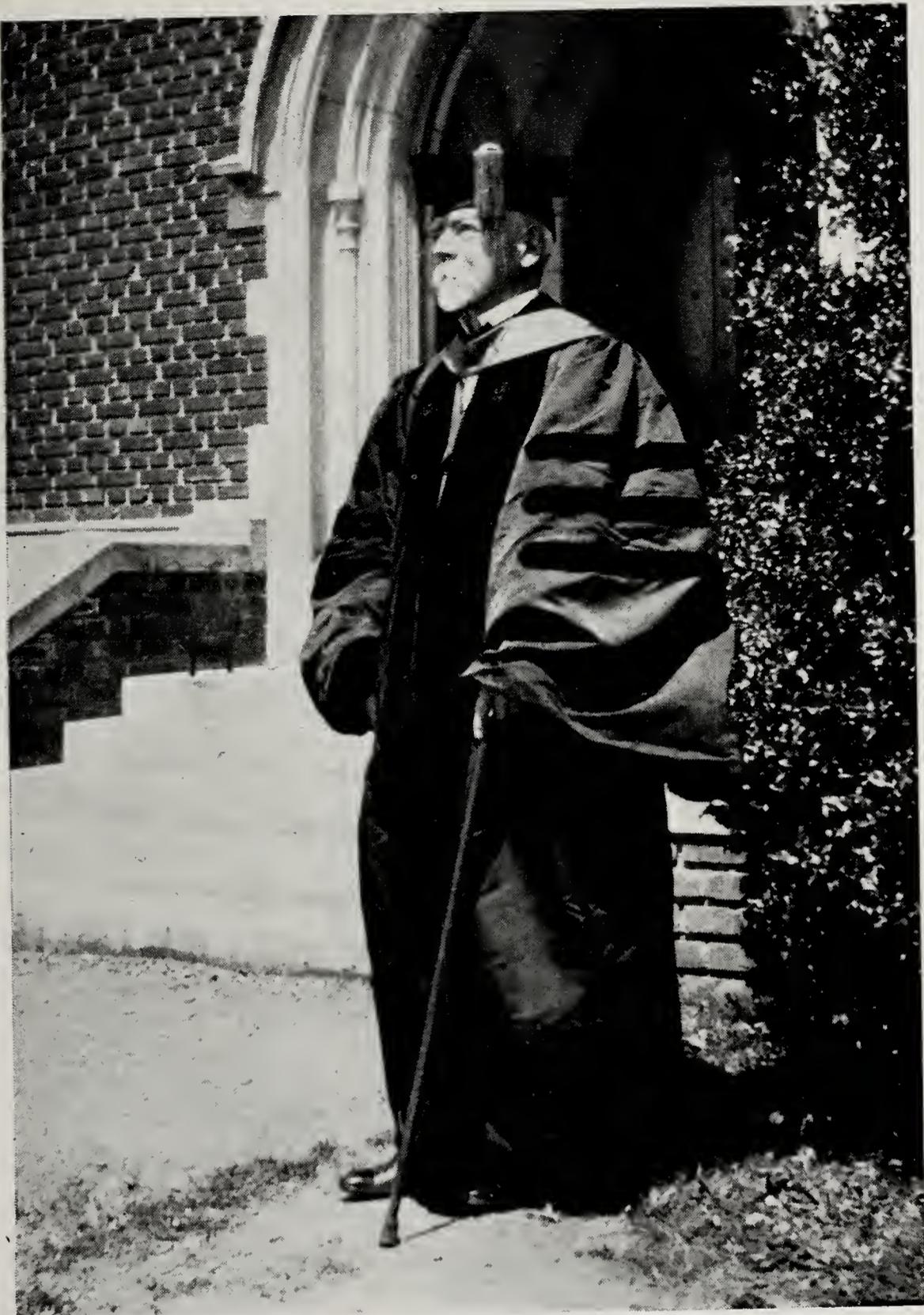
CHAPTER XIV.

CHARACTER-SKETCH

To place a just estimate upon such a character as that of Dr. Eliot, without falling into indiscriminate praise or fulsome eulogy, is no easy matter. At casual first meeting the impression that a stranger might receive was that of a quiet manner and a native courtly reserve; but with these he united, though at first one might easily fail to discover it, great strength and firmness of character. Beneath the habitually placid surface there were in fact hidden fires. Under extreme provocation he could be aroused to an occasional though rare outburst of temper; and at times impatience might express itself in an action or a word that seemed arbitrary. But so well did he have his nature under discipline that few indeed ever detected in him a flash of anger, a burst of temper, the expression of strong feeling, or the lapse of an unbridled tongue. One amusing instance of this sort, however, occurred in his first visit to Italy. As he and his brother were about to leave the pension where they had stayed in Rome, the manager introduced into her bill an exorbitant charge for a whole chamber set. He protested that all was in order save for a chip in one cup, for which they were in fact not responsible. She insisted, declaring that this ruined the whole set. In the circumstances

there was nothing to do but to pay the charge. That done, seeing that the set was now his, he returned to his room and smashed it all to bits, thus at once relieving his feelings and effectively preventing a repetition of the outrage.

Dr. Eliot was a person of rich and many-sided nature. Save in truly great characters, one seldom finds united in a single personality so many and so varied qualities. Though he wrote little in verse, he was a poet in temperament and in his view of the events of life. Though not an artist beyond making delightful pencil sketches, he had fine aesthetic taste, refined artistic feeling, and a great love of the beautiful in form or color, whether in the works of Nature or in the creations of man. He delighted in the best music and had an intelligent appreciation of the works of the great composers. He had discriminating taste in literature, and the world's great poems and dramas were an inexhaustible source of pleasure to him. While in his ethical standards he was as uncompromising as any Puritan, in his judgment of others' faults or failures he was as compassionate as Christ. He entered into the lives of others, especially the suffering, the tempted, the defeated, with quick and understanding sympathy; yet in both public and private relations he was a true saint, who kept himself unspotted from the world. On the other hand, he was a man of wide and varied knowledge and experience of things and men, of remarkable practical wisdom, and unusual breadth and balance of judgment in business affairs, in the best sense a man of the world. Even early in his ministry Dr. Stebbins of San Francisco had said of



Thomas Lamb Eliot about 1926

him, "He is the wisest man I ever knew." Aware of his reputation, he once quoted with a chuckle the saying of another, "Sometimes I get tired of being always wise." He could not be carried off his feet by hasty enthusiasms, nor decide important questions without mature deliberation, in the course of which he would look on all sides, take into account factors that others had overlooked, and discover possible lions in the path, so that he sometimes seemed super-cautious; but his judgments when thus formed seldom proved far wrong. In planning he was prudent and far-seeing; and when once he had decided upon a course of action that seemed to him worthy and wise, he would pursue it with dogged persistence until the end was won, sometimes only after many years. Hence he succeeded in carrying through enterprises that most others, discouraged at slow progress, would have abandoned. Nor was his habitual prudence in the least deceived by the feverish prosperity of the years following the World War, during which he foresaw and often spoke of the "seven lean years" to come. While most people went gaily on as if prosperity were never to end, he recorded his conviction that worse times were to come as Europe recovered, and with prudent foresight he set himself to putting his own affairs into a position to weather whatever storms might come.

Modest and self-effacing to a fault, he disliked publicity and shrank from public notice, never sought or wished prominence or power for himself, and would never consent to have his portrait painted. He did not shrink from

sharing the drudgeries connected with the causes he promoted, but habitually did his full part or more in soliciting subscriptions for various philanthropies and other public causes, first making a generous contribution himself, though often anonymously. He thus won the support of men of wealth, who believed in these causes the more readily because of their confidence in him and his judgment. When hard times came he did his part in meeting the emergency by extra sacrifice, making his contributions if possible larger than before.

Dr. Eliot never betrayed a confidence, professional or other. Whatever may have been the problems or anxieties connected with his work or the institutions in which he was active, he seldom discussed them at home, unless privately with his wife; and both she and the children often first learned of these from outside sources.

By natural instinct an aristocrat, he was yet on principle and in practice the most democratic of men. In his relations to others of whatever station, whether at home or abroad, he showed a sweetness of temper and an unfailing Christian courtesy which those that knew him love to recall. His welcome to a friend expressed the very soul of benignity. To his guests he showed a charming geniality, a glorious smile often lighting up the handsome features beneath his wavy white hair.

In his habits of life he was conservative to a degree, and instinctively resisted innovations upon the familiar routine. For years after postal delivery was established he still went to the postoffice for his mail; and it was years yet before

he would install a telephone at home, or replace gaslight by electricity. While in his personal habits and moral standards he was a Puritan of the best type, he would nevertheless with generous charity make allowance for others' faults or shortcomings. Though clear and firm in his own convictions, he was never fanatical, and he grounded his judgments and his conduct rather in reason than in either emotion or expediency. Yet however gentle in manner and quiet in voice he might usually be, one who proposed or approved an action in the least dishonorable, or gave utterance to a cynical view, was likely to receive a rebuke that he would not soon forget. In a word of reproof or of command his uplifted eyebrow was overpowering.

He never hesitated to champion an unpopular cause by speaking out boldly in pulpit or in print in the face of popular sneers or fashionable cynicism, especially as to temperance, equal suffrage, and race prejudice; but in his judgment of men and measures he was generous, and able to do justice to the other side even if he could not agree with it. If a sharp or hasty judgment as to some person under criticism were expressed in his hearing, he would be likely to cite some overlooked factor or extenuating fact that might soften or modify the judgment. Likewise if gossip crept into social talk, he would give the conversation a turn that raised its tone to a higher level. He was by nature high-minded, and his conversation was always conducted on a high plane; and one could rarely talk with him for even a few minutes without catching from him

some memorable word of wisdom or insight. One of his outstanding characteristics was his thoughtfulness for others and his sympathetic understanding of their problems or points of view. His sympathy and counsel were available to any who came to him afflicted or distressed in mind, body, or estate. Numberless and unrecorded, except in the Book of Life, are the instances when with a hand-clasp or friendly touch he spoke the unforgotten and unforgettable word of consolation, peace and strength to those in sorrow.

Underlying all else in his character was a profound religious faith, his unfailing support in the labors, trials, disappointments and tragedies that fell to his lot, and the inspiring source of all that he did or was. While loyal to his own religious body, and steadfast in championing its views when occasion demanded, he was not sectarian in emphasis, but generously catholic in his attitude toward the faith of others, and tolerant in his judgments of it. He wished first of all to belong to the Church Universal. Both the Catholic Dante and the Puritan Milton had a conspicuous place in his select canon of religious classics. While in his earlier ministry he was sometimes sharply attacked or ostracized in certain religious circles, he at length won the sincere regard of leaders in all the larger churches of the city, and had happy fellowship in a monthly club of its leading ministers. In his own denomination he served two terms as Director of the American Unitarian Association, and for a long generation as a member of the important National Fellowship Committee.

THOMAS LAMB ELIOT

1841 - 1936

S.T.D. HARVARD L.L.D. WASHINGTON LITT. D. REED

For sixty-nine years a leader in the
religious civic and cultural life of Portland
Inspirer Counselor and Friend of
Reed College
First President of the Board of Trustees
Member of the Board 1909 - 1925

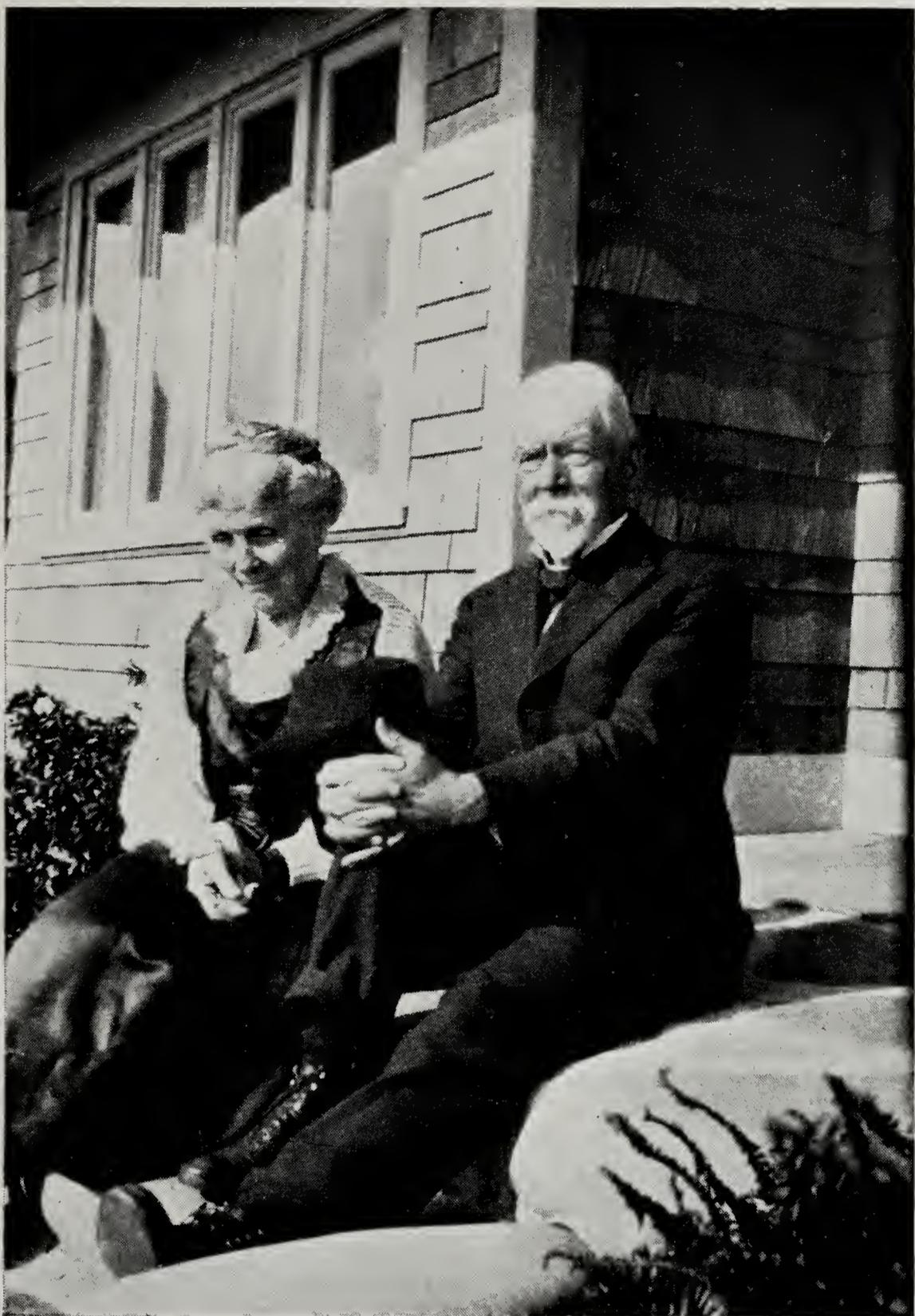
"To drawen folk to heven by fairnesse
By good ensample was his bingesse"

Memorial Tablet at Reed College

His first interest in life was the cultivation of Christian faith and the development of Christian character among those to whom he ministered.

Happily Dr. Eliot did not have to meet the proverbial fate of a prophet in his own country. The academic honors bestowed upon him have already been mentioned.⁸⁹ In the last quarter-century of his life he had come to be regarded, it was well said, as "an institution rather than a citizen." In the local press his birthdays and other anniversaries were remembered and noted year after year by special articles, interviews, illustrations and leaders. At his seventieth anniversary editorials said of him: "It would be hard to name a man who has done more for human worth and all that is true and beautiful in life than he has during the forty-three years of his ministry in the Church of our Father in Portland. . . . In this community Dr. Eliot stands for Christian culture. The small disharmonies of sect and creed have never interested him a great deal, but he has been profoundly interested in making genuine Christianity the rule of personal and civic life. In pursuit of this purpose he has not been averse to taking a hand in politics. More than one beneficent law on our statute books owes its existence to the serene sunshine of his presence at Salem."⁹⁰ "Since his arrival in Portland he has been prominent in every movement which tended to the uplift of the people in the Northwest and the alleviation of suffering."⁹¹ At seventy-five it was written that "there is no man in Oregon more generally beloved than Dr. Eliot."⁹² In 1922 he was acknowledged to be by common

consent "the most representative citizen in Oregon, who has contributed more to rational social advancement, to the higher education and to the spiritual life of Oregon than any other living man."⁹³ In 1923 an editorial quoted with approval a saying that he was "Oregon's finest exemplar of good citizenship, and the equal of any citizen, living or dead, in character and intellect, and that his whole life had been devoted to altruistic service."⁹⁴ When he finally passed to his rest in 1936, the *Oregonian* published in place of the usual political cartoon one representing Oregon in the person of a citizen reverently standing with bowed head before his tombstone which recorded "sixty-eight years of selfless labor for the public weal."⁹⁵



Thomas Lamb Eliot and Henrietta Robins Eliot at
Neah-Kah-Nie about 1920

NOTES

¹ John Eliot, the Apostle to the Indians, was of another and probably unrelated family.

² She was third cousin to the father of John Greenleaf Whittier.

³ When on April 18, 1775, Paul Revere rode to Concord by way of Charlestown, William Dawes, cousin of Judge Thomas Dawes's father, rode thither by way of Boston Neck to spread the same alarm; but for want of a Longfellow to commemorate him he never came to like popular fame.

⁴ Parson Smith's second daughter, Abigail, became the wife of President John Adams, and William Cranch was therefore own cousin to President John Quincy Adams. William Cranch's daughter, Abby Adams, who married William Greenleaf Eliot, was named for his aunt, wife of John Adams.

⁵ As reporter of the United States Supreme Court, 1802-1815, he published Cranch's Reports in nine volumes (1804-1817), reporting many of Chief Justice Marshall's most important decisions. His portrait hangs in the District Court House (City Hall) in Washington.

⁶ By common descent from Andrew Eliot III, he was third cousin to President Charles W. Eliot of Harvard University.

⁷ Organized January 26, 1835, not long after his arrival.

⁸ Later known respectively as Smith Academy and Mary Institute.

⁹ A prominent citizen of St. Louis said of him in 1911, "For forty years Tom Eliot's father was the greatest man in St. Louis. He practically ran every good thing in the city." See *Oregonian*, October 14, 1911.

- ¹⁰ A partial paralysis of the right arm, attributed to overdoing in the cholera epidemic.
- ¹¹ Named for Thomas Lamb, Boston banker and husband of a favorite aunt, Hannah Eliot Lamb, in whose house at 13 Somerset Street on Beacon Hill, he loved to spend leisure time while at the Divinity School at Cambridge.
- ¹² On the west side of Eighth Street between Olive and Locust Streets.
- ¹³ Two met their death by tragic accidents, most of the others by membranous croup or scarlet fever.
- ¹⁴ With the degree of A.B. The degree of A.M. was conferred in course June 5, 1866.
- ¹⁵ Brother of Seth A. Ranlett, a parishioner of his father's at St. Louis, and for many years his next-door neighbor. A year or two later as Second Officer and then as Mate on this ship was Eben W. Tallant, later of Astoria, Mr. Eliot's life-long friend and parishioner.
- ¹⁶ The Halleck Guard was a volunteer organization of seventy of the most reliable young men of the city, and was mustered in July 28, 1862, as the First St. Louis Company of Missouri State Militia. It was organized under Brig. Gen. Schofield's order to clear out the guerrillas infesting the State. During the most of August it patrolled the Missouri River as far as Kansas City, and at the end of the year was again sent to quell disturbance in Franklin County. It was Company B, Seventh Regiment, Missouri Militia. Eliot was made Corporal. See T. T. Richards, *The History of the Halleck Guard*, St. Louis, 1869, 31 pp., including a *Journal of Halleck Guards* (by T. L. Eliot), pp. 19-23.
- ¹⁷ Without degree, as the Divinity School did not confer degrees until 1870. His room while at the Divinity School was No. 21 Divinity Hall.
- ¹⁸ For a full report of the service, see *Christian Register*, Dec. 2, 1865: "Another Eliot for the West," by A. E.

¹⁹ A letter of Emily Dickinson to Mrs. A. E. Strong, undated, but postmarked August 4, 1845, says, ". . . Mrs. J. and Mrs. S. M. have both of them a little daughter. Very promising children, I understand. I don't doubt if they live they will be ornaments to society. I think they are both to be considered embryos of future usefulness." See *Letters of Emily Dickinson*, edited by Mabel Loomis Todd, Boston, 1894, p. 10.

²⁰ Richard Mather's great-granddaughter Eunice, granddaughter of Increase, married the Rev. John Williams, first minister of Deerfield. At the time of the Deerfield massacre in 1704 she and four of her children were tomahawked by the Indians, while her husband and the other children were taken captive to Canada. All but one were later redeemed and returned to Deerfield, as related in Williams's autobiographical "Redeemed Captive Returned to Zion," 1707. Eunice Mather was great-great-grandmother to Henrietta Mack. A monument near Greenfield marks the place of her death.

²¹ They early agreed on a trysting-star, and that either of them when seeing it should think of the other.

²² Letter read at the 25th anniversary in Portland, 1893.

²³ Among the passengers were Mr. Martin S. Burrell and Mr. James W. Cook of Mr. Eliot's new congregation.

²⁴ The driver was Sylvester Farrell, who was later to be for many years his nearest neighbor. See *Oregonian*, Dec. 24, 1897, "Dr. Eliot recalls his arrival here thirty years ago"; *Oregonian*, Dec. 24, 1927, "Dr. T. L. Eliot recalls his arrival here sixty years ago"; *Journal*, Dec. 25, 1927, "Dr. T. L. Eliot, 86, and wife arrived in city Christmas eve just sixty years ago."

²⁵ Baptist, Catholic, Congregational, Episcopal, Jewish, Methodist, Presbyterian.

²⁶ Height, five feet six inches; weight, 135 pounds.

²⁷ By a natural misunderstanding, the legend got afloat, and is even yet sometimes repeated, that she actually composed his sermons for him!

²⁸ Subsequent homes, until the permanent one was built on West Park Street, were at the northwest corner of Fifth and Market Streets, and at the northeast corner of East Park and Alder Streets.

²⁹ On his first visit to San Francisco in 1860 he had made Webster's acquaintance; and when the two returned east on the same steamer, with Webster obliged to travel second class after Panama, Eliot insisted on taking his meals with him in the second cabin. Webster was much touched by this delicate act of friendship, and soon had an opportunity of requiting it. On landing in New York they both proceeded to Boston. The temperature was far below zero, Eliot was suffering from a heavy cold, and the car was unheated. Webster insisted that Eliot wear his bear-skin coat, and Eliot always believed that this saved his life. Their friendship was life-long.

³⁰ See *Oregonian*, Oct. 20, 1898, Letter on "Indian Education." cf. editorial, Oct. 11; also July 16, 1877, Letter on "The Indian Question."

³¹ See *Christian Register*, July 8, 1871.

³² This was in fact quite in line with the traditions of the Unitarian ministry, so well exemplified by his father.

³³ See *Oregonian*, Dec. 19, 1871, "Appeal to the citizens of Portland" (in behalf of the Home); August 10, 1872, Letter on "The Home." His own church people subscribed more than half the whole amount.

³⁴ See *Oregonian*, Jan. 23, 1871, "Reform Schools."

³⁵ He published two sermons on the Temperance Question in 1883 (first in the *Oregonian*, April 30, 1883, "How things look at the West"; Oct. 22, 1883, "The contagious influence of good morals"); and in 1886 an essay on "The Drink Question in some familiar aspects," etc.

³⁶ In consequence of a suggestion made by Mr. Eliot to Mayor Henry Failing it was decided to depend upon such relief funds as could be raised locally. This decision gave Portland an envi-

able reputation, but it caused a considerable amount of carping criticism, and it was an influential factor in defeating the Mayor at the next election.

³⁷ He had been recommended by Dr. Stebbins of San Francisco. He subsequently served the Unitarian church at Santa Cruz, California, for several years.

³⁸ See *Christian Register*, Sept. 26, 1874.

³⁹ See *Oregonian*, Dec. 21, 1874. This sermon, revised in 1892, was then published as a tract with the title, "The Radical Difference between Liberal Christianity and Orthodoxy." It was republished the following year in the tract series of the American Unitarian Association, and is still in print. It has been more widely circulated than any other of Dr. Eliot's writings. An extract from it was published by the British and Foreign Unitarian Association as a leaflet, entitled "Religious Authority."

⁴⁰ See *Oregonian*, May 29, 1875, Letter on "The Deaf Mute School."

⁴¹ See *Oregonian*, Oct. 1, 1875, Letter on "Our County Jail."

⁴² The pulpit was supplied for six months by the Rev. David N. Utter of Olympia, who had come out the previous year as missionary for Washington Territory, and served as minister of the Olympia church until 1880; and for the rest of the time by the Rev. Edward I. Galvin, who later was minister at Walla Walla, and married Mrs. Eliot's elder sister Mary.

⁴³ In London he consulted Sir Andrew Clark, physician to the Queen, about his throat, as he also did eminent specialists on the Continent; but though he was given some helpful suggestions, they did not get at the root of the trouble, and no radical cure was effected.

⁴⁴ Mr. Eliot first bought a forty-five-acre tract under the pine trees near the place of his parishioner, Mrs. Catherine L. Henderson; but early in 1889 he acquired a quarter-section above the confluence of Indian Creek and Hood River, where he built in 1891 a cottage to which he often went until it was burned

down in 1905. To this charming summer home he gave the name "Shushula," the Indian name of the blue Ceanothus which was abundant on the place. A strip of about twelve acres bordering on Indian Creek he later donated to the city for public use.

⁴⁵ The total cost of the church, with furnishings, was just short of \$20,000, and it was dedicated free of debt.

⁴⁶ Moreover, as one of the members of the church, he habitually made an annual subscription to its budget, and only one or two ever subscribed more generously than he. From the beginning he made a point of refusing personal gifts and donations; nor would he accept fees for conducting funeral services, even from those that had no connection with his church. If they were insisted on, he would place them in his charity fund. His salary never exceeded \$2,500, and for most of the time it was but \$2,000. As it was frequently in arrears, he repeatedly refused a proposed increase. Since by stringent economy he managed, even in lean years, to live within his income, when these arrears were paid up he had capital sums for modest investments. These were put into land, which in a growing community rose in value. Thus out of these savings he eventually accumulated a modest competence. Mrs. Eliot showed extraordinary resourcefulness and skill in administering the affairs of her household on the narrowest resources, and her husband gave her all the credit for the success achieved in solving their economic problems.

⁴⁷ In allusion to the anecdote of the Indian who said, "No; Indian not lost; wigwam lost." See *Oregonian*, Aug. 27, 1880; cf. Sept. 7, 1902.

⁴⁸ See *Oregonian*, Aug. 16, 1888, "The Newton Clark Glacier."

⁴⁹ The name was suggested by Mr. E. L. Smith of Hood River. There is also an Eliot Road on the south boundary of "Shushula" at Hood River, and an Eliot School at Rodney Avenue and Knott Street, Portland. Some of Mr. Eliot's camping and

other experiences at Hood River are preserved in story form in Mrs. Eliot's little books, "Laura's Holidays," and "Laura in the Mountains" (Boston, 1898, 1905), among the most popular juveniles of their period.

⁵⁰ See Official Report of the tenth meeting of the National Unitarian Conference, 1882, p. 120f.

⁵¹ cf. his speech at the Democratic City Convention on the liquor license question, *Oregonian*, June 16, 1883.

⁵² See *Oregonian*, July 12, 1883, Letter on "Necessity of Representation."

⁵³ See *Oregonian*, Nov. 26, 1883; also published separately.

⁵⁴ See *Oregonian*, April 21, 1886, "A Word for the Kindergarten."

⁵⁵ See *Oregonian*, Oct. 9, 1884, Letter on the "Reform School Question."

⁵⁶ In memory of him Mrs. W. G. Eliot, encouraged by her five children, gave Washington University in 1892 property valued at \$100,000 to endow the Chancellorship of the University.

⁵⁷ The first course consisted of twenty-two lectures on the Beginnings of New England, the American Revolution, and the Civil War. On his last Sunday evening (June 19, 1887), at the Unitarian Church, Mr. Fiske first delivered his essay on "The Mystery of Evil," later published as a chapter in his "Through Nature to God."

⁵⁸ cf. C. W. Wendte, "The Wider Fellowship" (Boston, 1927), ii. 22.

⁵⁹ The appointment was made in October, 1885. The fountain was by the sculptor Olin L. Warner, and was regarded at the time as unsurpassed in American sculpture. It was dedicated at Front and Vine Streets in September, 1888, and the committee presented its final report in January, 1889. The total cost with supplements to the original bequest of \$5,000, amounted to some \$25,000 or more. The committee were Mayor John Gates, Thomas L. Eliot, Henry Failing, William Wadham, C. E. S.

Wood, Charles E. Sitton. In 1911 also Dr. Eliot was appointed a member of a commission for placing a statue of Gen. George H. Williams in Statuary Hall in the national Capitol. He was influential also in raising money for the Sacajawea statue in Washington Park in 1905. See *Oregonian*, March 12, 1905.

⁶⁰ See editorial note in *Unity* (Chicago), July 23, 1887, and editorial in *Christian Register*, Aug. 4, 1887.

⁶¹ He was also seriously approached in 1890 about accepting the presidency of the Meadville Theological School, but he would not consent to let his name be presented.

⁶² See *Oregonian*, Jan. 20, 1889; also Jan. 29, 1879, sermon on "The County Jail"; April 7, 1884, address on "Our County Jail"; cf. editorial on "Criminal Education," April 9, 1884.

⁶³ For sermons for Prison Sunday, see *Oregonian*, Oct. 22, 1888; Oct. 27, 1890.

⁶⁴ See *Oregonian*, Sept. 22, 1889, address on "Public Charities and Corrections."

⁶⁵ An excellent Report of the Board was published in 1892, but sentiment at that time disapproved the multiplication of Boards and Commissions, and the Board was abolished at the next session of the Legislature, 1894.

⁶⁶ The characterization used by President Charles W. Eliot in conferring the degree was as follows: Thomam Lamb Eliot, sacerdotem egregium, qui paternum exemplum secutus, in caput reipublicae Oregoniae, tum quasi solitudinem, migravit, et una cum urbe sua crevit qua nunc amplissima clarissimus fructus, Sacrosanctae Theologiae Doctorem, honoris causa. Thomas Lamb Eliot, eminent minister, who following his father's example, removed to the chief town of the State of Oregon, at that time almost a wilderness, and grew along with his city, of which now that it has grown large he is himself the most distinguished product.

⁶⁷ In accepting Dr. Eliot's resignation the church unanimously adopted the following resolutions:

Whereas, After a period of 25 years of faithful service, our loved, esteemed and worthy pastor of the First Unitarian Church of Portland, Oregon, Rev. T. L. Eliot, has tendered his resignation to this Church and Society; and

Whereas, In consequence of his health and strength not permitting him to continue his labors longer, his resignation has been accepted as the regular pastor of this Church; and

Whereas, This long service has been characterized by self-forgetfulness, self-sacrifice and devotion to duty, by substantial help by word and deed in poverty, sickness and distress, by his earnest and intelligent support in all benevolent, philanthropic, educational and religious work in this city and state, he has builded monuments that will be an inspiration to all in coming time, and in every way worthy of the efforts of the ablest and best; and

Whereas, He has placed himself in the front ranks of Christian leaders and educators in encouraging all moral reforms and in ably discussing the great questions of the day; therefore, be it

Resolved, That it is the earnest wish and desire of this Church and Society that whenever health and strength will permit, he will supplement the regular pastor's work in every way that will give him pleasure; that he and his estimable wife may live long in our midst, surrounded by their happy family, to witness the growth and development of the great work they have so nobly advanced in our city and state and the potential influences they have set in motion for the amelioration of this community.

Resolved, That a copy of this preamble and resolution be spread upon the records of this Church, and a copy be furnished our retiring and much-loved pastor.

During his twenty-five years' pastorate Dr. Eliot had officiated at 574 baptisms or christenings, 552 weddings, 590 funerals, and had received 496 members into his church.

⁶⁸ See *Oregonian*, Nov. 30, 1890, "The Eliot Silver Wedding." The golden wedding was quietly observed in 1915 with twenty-six of the family gathered around the family board; see *Oregonian*, Nov. 29, "Dr. and Mrs. Eliot married fifty years"; Nov. 30, "Eliots are greeted." There was a smaller gathering for the sixty-fifth anniversary; see *Journal*, Nov. 28, 1930; but the seventieth anniversary in 1935 was allowed to pass without observ-

ance, in consequence of Dr. Eliot's enfeebled state. On this occasion, however, a biographical sketch (by the Rev. Henry Wilder Foote) was published in the *Christian Register* for Nov. 28, 1935.

⁶⁹ The Rev. John H. Heywood, in *Unitarian Review*, March, 1887, p. 235f.

⁷⁰ See *Oregonian*, Feb. 14, 1898, "The Dreyfus Case."

⁷¹ See *Oregonian*, May 5, 1890, "The Trade-Union and Its Place in Anglo-Saxon History."

⁷² See *Oregonian*, April 23, 1883, "The Real Issues Before the Portland People Now and at the June Election." cf. sermon on "The Need of Individual Effort in Municipal Reform," *Oregonian*, Nov. 26, 1894.

⁷³ See *Oregonian*, April 26, 1880. "Strikes"; Nov. 26, 1883, "Women's Political Enfranchisement"; Oct. 21, 1884, "The Moral Issues of National Life"; Oct. 27, 1887, "The Proposed (prohibitory) Amendment"; Jan. 21, 1888, "Divorces and Divorce Laws"; Nov. 12, 1894, "Worship of Chance or Destiny (lotteries)."

⁷⁴ See *Oregonian*, July 12, 1900. cf. his article on "Disposal of the Dead" in *Pacific Unitarian*, viii. 309f, August, 1900.

⁷⁵ This report was published by the Park Board in 1904, and remains a far-seeing plan for any future developments of Portland's park system.

⁷⁶ In 1912 he manifested his continuing interest in public parks by joining with the widow of his dear friend and parishioner, G. Gordon Gammans, in the gift of eight lots in the Burrage Tract on the Peninsula, to be known as Gammans Park.

⁷⁷ See *Christian Register*, Dec. 10, 1903, "A Visit to Japan"; Feb. 11, 1904, "Religious Thought in Japan"; *Spokane Spokesman*, Oct. 29, 1903, "Christian Missions in Japan."

⁷⁸ In 1883 Dr. Eliot's father in St. Louis had received from a parishioner a similar bequest amounting to over \$190,000 with-

out conditions or instructions, though it was intended that most of it should go to Washington University and to the Academy, which was accordingly named in the donor's honor, Smith Academy.

⁷⁹ Among the members were W. B. Ayer, W. L. Brewster, Dr. C. H. Chapman, Dr. G. C. Cressey, Richard W. Montague, Robert L. Sabin, Dr. Stephen S. Wise, and Dr. J. R. Wilson.

⁸⁰ See *Oregonian*, Oct. 23, 1875, "Five and Twenty Years"—so far as the writer knows, Dr. Eliot's only published verse.

⁸¹ This remains the official name of the foundation; but subject to this general title the academic work is carried on under direction of a Board of Regents and under the name of Reed College.

⁸² His father once warned him never to start a University.

⁸³ President Foster conferred the degree in the following terms: Thomas Lamb Eliot, Bachelor of Arts of Washington University, Bachelor of Divinity of Harvard University (see note 17), Doctor of Sacred Theology of Harvard University, Doctor of Laws of Washington University, and now an honorary graduate of the college which is peculiarly his own; inspiring pastor of the founders of Reed College; modest and distinguished man of letters; shrewd and genial counselor and friend of teachers and of students, whose faith has made strong our hearts and whose wisdom has made light the dark places in the journey to this first Commencement; whose very presence is our benediction, beloved leader of us all.

⁸⁴ Chancellor David F. Houston conferred the degree as follows: Thomas Lamb Eliot, Chairman of the Board of Trustees of Reed College, leader in Church and School, a son who does honor to this University, whose name may be enrolled with that of his distinguished father as an educational builder.

⁸⁵ He began coming here for short summer visits in 1915, and after buying a cottage at the end of 1919 he spent the summer and early autumn months here until 1932.

⁸⁶ He was hardly aware of the death of his sister in February, 1936, only ten weeks before his own.

⁸⁷ On Sunday the twenty-third Psalm, Mamie's hymn, was always sung. Her memory was kept ever fresh in a sweet, sunny way.

⁸⁸ Brief fragments are recorded as characteristic examples:

... We take the gift of this world of beauty and of light from thy hand and with gratitude we receive some of its light into our hearts. Help us, in these times when so many are depressed, in what we say and do and in what we think, to raise them above the cloud, or teach them that there is light beyond the cloud. Help our dear ones to self-control and foresight and definiteness of purpose that shall carry them

...

... Bless our dear ones wherever they are, and may all that comes to them be taken up into the sweetness of their self-control, the purity of their self-sacrifice, the meaning of their service to mankind.

Help us to bear whatever may be in store for us of joy or of sorrows, and may we give to it of our best in victory or forgiveness.

(June 20, 1915) O God, our Father in heaven, we thank thee for the confidence that we dwell in thy house. Are not even the hairs of our head numbered? Dost thou not care for the sparrows? How much more then for us, whose days are few. Strengthen in us this confidence, O God, and chiefly in these dark days may the light of this faith shine bright in meek hearts that do thy will . . . as brothers and sisters of the dear Jesus . . . the patience of hope . . . though we have little faith . . .

^{88a} Removed in 1934 to Riverview Cemetery.

⁸⁹ To these may be added the fact that when a chapter of Phi Beta Kappa was instituted at Washington University in 1914, he was selected as the first of the alumni members.

⁹⁰ See *Oregonian*, Oct. 14, 1911, editorial, "Dr. Eliot."

⁹¹ See *Journal*, Oct. 13, 1911, "70th Birthday of Pastor Honored"; Oct. 14, 1911, "Minister's 70th Birthday Honored."

⁹² *Oregonian*, Oct. 13, 1916, "Imprint left on city by godly man shown. (Special article by Addison Bennett.)

⁹³ *Telegram*, Oct. 16, 1922, "His Eighty-first Birthday."

⁹⁴ *Oregonian*, May 19, 1923. See also the fine appreciation in W. L.

Brewster's Biographical Sketch of William Mead Ladd, p. 29f.
 "Oregonian, April 28, 1936. (By Quincy Scott.)
 Additional biographical articles and appreciations are the following:

Sketch of the life of Thomas Lamb Eliot, D.D., in History of the First Unitarian Church of Portland, Oregon, by Earl M. Wilbur, pp. 43-50, Portland, 1893.

Oregonian, Feb. 15, 1898, editorial, "Dr. Eliot." Dec. 22, 1907, "Here forty years."

Telegram, Oct. 12, 1911, "Dr. Eliot reaches three score years and ten."

Oregonian, Oct. 13, 1911, "Dr. Eliot 70 today."

Journal, May 16, 1913, "In earlier days." Oct. 13, 1916, "Tribute is paid to Thomas Lamb Eliot, 75 years old today." Oct. 17, 1916, editorial, "Thomas Lamb Eliot." Oct. 13, 1917, "Dr. Eliot 78 years old to-day has been fifty years in Oregon."

Oregonian, Oct. 14, 1919, "Dr. Thomas Eliot in 1878."

Journal, Nov. 7, 1920, "A brief history of the long pastorate of Dr. T. L. Eliot, pioneer Portland minister."

Pacific Unitarian, xxx., October, 1921. Special number for Dr. Eliot's eightieth birthday.

Oregonian, Oct. 13, 1921, "Dr. Thomas L. Eliot, retired pastor, 80 years old to-day."

Journal, Oct. 13, 1922, editorial, "His eighty-first birthday."

Oregonian, Jan. 11, 1923, "Memorial service held" (sixtieth anniversary).

Journal, July 13, 1924, "Impressions of the Journal man."

Oregonian, Oct. 14, 1924, "Dr. Thomas Eliot, 83." Oct. 13, 1925, "Dr. Eliot 84 years old." Oct. 13, 1926, "Dr. Eliot has birthday." Dec. 26, 1927, editorial, "Sixty years in Portland." Oct. 13, 1931, "It's the birthday of Rev. Thomas Lamb Eliot, S.T.D." Oct. 4, 1935, editorial, "A tribute to the Eliots."

Alumni Bulletin, Washington University, February, 1936, "Church honors Thomas Lamb Eliot, '62, noted Minister and Educator."

Oregonian, April 27, 1936, "Clergyman bids his flock adieu." April 28, 1936, editorial, "Thomas Lamb Eliot." April 29, 1936, "Speakers praise pioneer minister."

Journal, April 27, 1936, "Death takes Dr. T. L. Eliot, noted pastor." April 28, 1936, "Last tributes paid to aged minister." Editorial, "Thomas Lamb Eliot."

News-Telegram, April 27, 1936, "Dr. Thomas Lamb Eliot dies after long span." April 29, 1936, editorial, "Dr. Thomas Lamb Eliot."

Reed College Bulletin, June, 1936, "Thomas Lamb Eliot," Baccalaureate Address at Reed College on June 7, 1936, by Dr. Earl M. Wilbur.

OFFICES HELD

DENOMINATIONAL

National Conference of Unitarian Churches. Member of Fellowship Committee, 1878-1915.

American Unitarian Association. Director, 1890-1899. Commissioner to Japan, 1903.

Pacific Unitarian Conference. Director, 1885-1892.

Pacific Unitarian School for the Ministry. Trustee, 1906-1918.

CIVIC

County Superintendent of Schools, Multnomah County, 1872-1876.

Member of Fire Relief Committee, Portland, 1873.

Member of Committee on the Skidmore Fountain, 1885-1889.

Member of Board of Park Commissioners, Portland, 1900-1906.

Member of Commission on Statue of Gen. Williams, 1911.

PHILANTHROPIC

The (Children's) Home. Incorporator, 1871; Trustee, 1887-1923; Secretary, 1887-1905; President, 1905-1916.

The Society for Propagating the Gospel Among the Indians and others in North America. Visiting Missionary, 1875-1905.

Commissioner of Prisons from Oregon, 1876.

Oregon Humane Society. Organizer, 1882; President, 1882-1905.

Boys' and Girls' Aid Society. Organizer, 1885; Trustee and Chairman Executive Committee, 1902-1911; Honorary Trustee, 1911-1936.

City Board of Charities. Organizer, 1888; Incorporator, 1889; Director, 1890-1900; Vice-President, 1895.

Oregon State Conference of Charities and Corrections. Organizer, 1889; President, 1902-1912.

State Board of Charities and Correction. Promoter, 1890-1891.

Ladies' Relief Society. Secretary, 1900-1901; President, 1901-1916.

Prisoners' Aid Society. Promoter, member of the Board, 1903-1919.

Red Cross Committee, Member, 1917-1918.

CULTURAL AND EDUCATIONAL

Portland Art Association. Incorporator, 1892; Trustee, 1892-1917; Vice-President, 1898-1916; President, 1916-1917.

Portland Library Association. Director, 1896-1916; Vice-President, 1900-1916.

Reed Institute. Trustee, 1904-1925; President of the Board, 1904-1920.

PUBLISHED WRITINGS

While Dr. Eliot published no books, the printed product of his pen is by no means inconsiderable. Beyond a score or so of separately published pamphlets, his writings were widely scattered, chiefly in the files of denominational papers or of the daily press. To many of the most important of these reference has been made in the notes. The following list includes only writings separately published, and a single periodical article. The place of publication, unless otherwise given, is Portland.

Life and Possessions. A sermon preached Nov. 21, 1868. (Also in *Christian Register*, Jan. 29, 1870.) 11 pp.

Reports of the County School Superintendent, March 1873, 1874, 1875, 1876. (Reprinted from the *Oregonian*.)

The Humanity of Jesus Christ and his work in man. Sermons Jan. 5 and 12, 1879. 21 pp.

Sermon at the Unitarian Church, Dec. 25, 1879. (Reprinted from the *Morning Standard*.) 2 pp.

In Memoriam Mrs. Anna Cooke. 1795-1880. 19 pp.

A sermon on Authority and Loyalty to that which is rightly over us. May 6, 1883. 9 pp.

Baccalaureate Sermon at Pacific University, June 3, 1883. (Also in the *Oregonian*.) 6 pp.

Questions of the hour. Sermons: The Temperance Question. Extract from a sermon April 29, 1883, on "How Things Look at the West"; and from one in October, 1883. 16 pp. (Reprinted from the *Oregonian*.)

Women's Political Enfranchisement. (Reprinted from the *Oregonian*, Nov. 26, 1883.) 4 pp.

The Drink Question, in some familiar aspects and in the light of historic probabilism. An essay November, 1885, read at San Francisco. (Also in Report of Pacific Coast Liberal Christian Conference.) San Francisco, 1886. 11 pp.

The Ethics of Gambling. San Francisco (1887). (In *Modern Religious Thought*, No. 2.) 15 pp. (The circulation of this tract among the members of the California Legislature in 1887 was an important factor in smothering a bill for licensing public gambling which had already been recommended for passage by the Committee on Public Morals!)

Divorce. San Francisco (1888). (In *Modern Religious Thought*, No. 6.) 14 pp.

Proportion and Perspective in Education. A lecture before the fourth District Teachers' Institute of Oregon, Portland, Dec. 29, 1884. (Also in the *Oregonian*, Dec. 30, 1884.) 6 pp.

In Memoriam Mary E. Frazar. (1885.) 28 pp.

The Teacher in the Realm of Character. An address before the County Normal Institute, Dec. 28, 1887. 8 pp.

Sermons for Advent Sunday and Christmas, Dec. 2 and 23, 1888. 18 pp.

Is not this Joseph's Son? (1889.) 7 pp. (Republished in American Unitarian Association Tracts, Series 4, No. 77, Boston, 1889.)

An Easter Homily. (March 29, 1891.) 11 pp.

Play. (1891.) 2 pp. (*Seed Thoughts*, No. 1, March, 1891.)

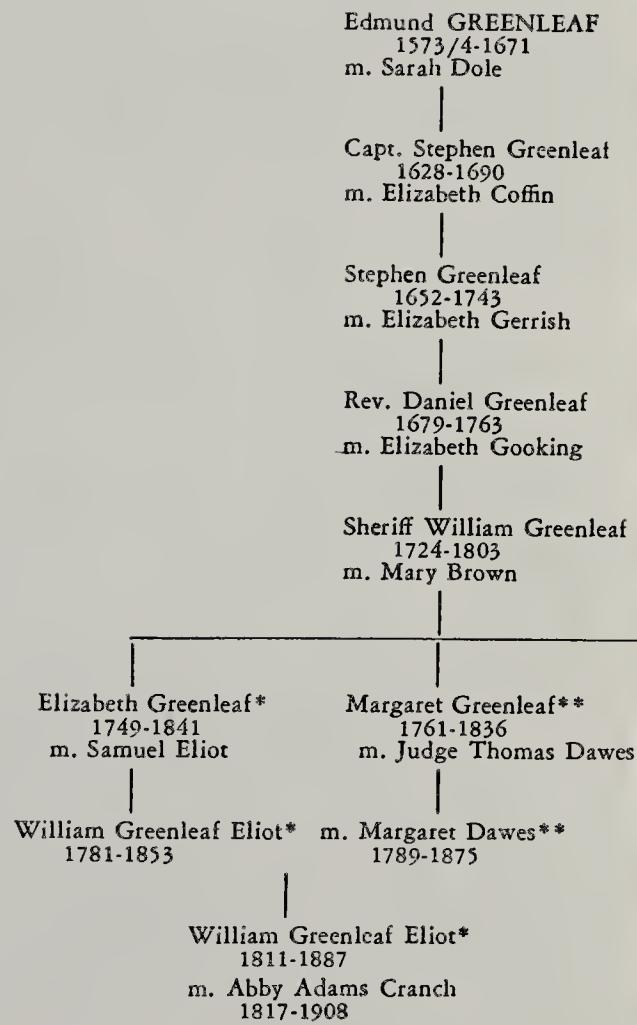
The Radical Difference Between Liberal Christianity and Orthodoxy. (Jan. 10, 1892.) (Republished in American Unitarian Association Tracts, Series 4, No. 94, Boston, 1893.) 14 pp.

Religious Authority. (In British and Foreign Unitarian Association Leaflets, vol. 2, pp. 1-11, London, 1895.) (An extract from the foregoing.)

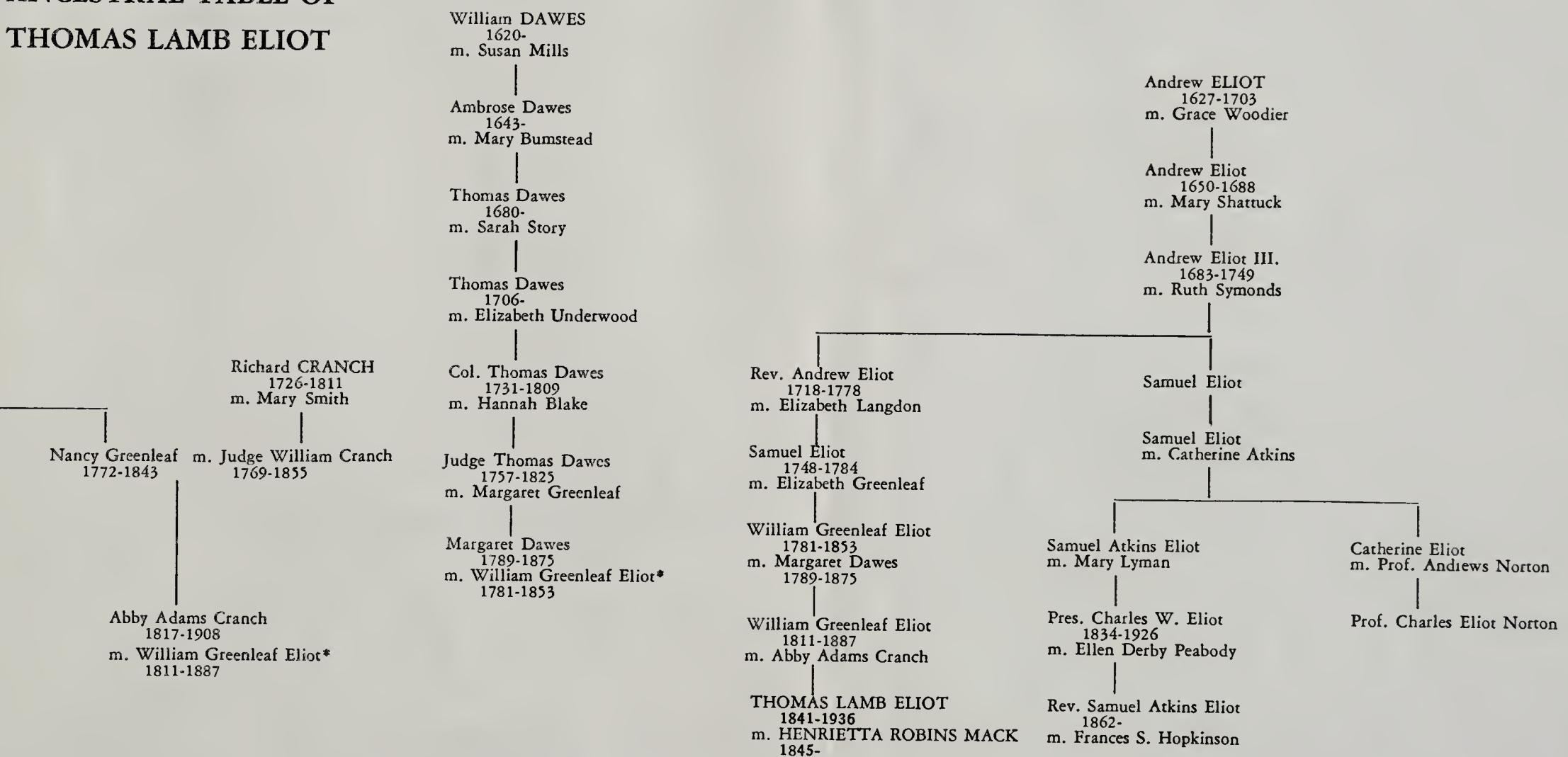
Ideals. A sermon preached Feb. 12, 1899. 15 pp.

The Unitarian Heritage and Tradition. Conference Sermon, Seattle, July 11, 1909. (San Francisco.) 18 pp. (Reprinted from the *Pacific Unitarian*, xvii. 309-314, August, 1909.)

The Martyrdom of Servetus. *Unitarian Review*, xix. 58-67, Jan., 1883.



ANCESTRAL TABLE OF THOMAS LAMB ELIOT



* See also under Eliot.
** See also under Dawes.

FAMILY TREE OF THOMAS LAMB ELIOT

William Greenleaf Eliot, Aug. 5, 1811-Jan. 23, 1887
m. Abby Adams Cranch, Feb. 20, 1817-Oct. 20, 1908

Mary Rhodes Eliot
May 11, 1838-Jan. 6, 1855

William Cranch Eliot
Nov. 26, 1839-Nov. 24, 1841

Thomas Lamb Eliot
Oct. 13, 1841-Apr. 26, 1936
m. Henrietta Robins Mack
June 12, 1845-

Henry Ware Eliot
Nov. 25, 1843-Jan. 7, 1919
m. Charlotte Champe Stearns
Oct. 22, 1843-Sept. 10, 1929

Elizabeth Cranch Eliot
Dec. 7-16, 1845

Abby Adams Eliot
Dec. 17, 1847-Feb. 20, 1864

Margaret Dawes Eliot
July 25, 1849-Oct. 9, 1858

Frank Andrew Eliot
Feb. 28, 1851-Jan. 18, 1857

Sarah Glasgow Eliot
Feb. 8, 1853

Christopher Rhodes Eliot
Jan. 20, 1856-
m. Mary Jackson May
Dec. 7, 1859-Aug. 21, 1926

William Smith Eliot
Feb. 5-Aug. 6, 1857

Edward Cranch Eliot
July 3, 1858-Apr. 2, 1928
m. Mary Augusta Munroe
Oct. 11, 1860-Oct. 13, 1911

John Eliot
Jan. 6, 1860-Jan. 19, 1862

Rose Greenleaf Eliot
Feb. 5, 1862-Feb. 14, 1936
m. Holmes Smith
May 9, 1863-

William Greenleaf Eliot, Jr.
Oct. 13, 1866-
m. Minna Charlotte Sessinghaus
July 16, 1868-

Mary Ely Eliot
Sept. 22, 1868-Apr. 21, 1878

Dorothea Dix Eliot
Feb. 14, 1871-
m. Earl Morse Wilbur
April 26, 1866-

Ellen Smith Eliot
Feb. 20, 1873-
m. Fred Alban Weil
May 7, 1874-June 7, 1933

Grace Cranch Eliot
Sept. 13, 1875-
m. Richard Gordon Scott
July 25, 1880-(divorced)

Henrietta Mack Eliot
Dec. 17, 1879-

Samuel Ely Eliot
May 22, 1882-
m. Elsa von Manderscheid
Jan. 11, 1880-

Thomas Dawes Eliot
June 19, 1889-
m. Sigrid Victoria Wijnbladh
Nov. 16, 1888-

Clara Eliot
m. Robert Bruce Raup

William Greenleaf Eliot, 3d
m. Alice Wadsworth Cushman

Ruth Kayser Eliot
m. Edward Houghton Prentiss
(divorced)

Theodore Sessinghaus Eliot
m. Mignon Hoover Eliot

William Eliot Wilbur
Sept. 30-Oct. 23, 1902
Elizabeth Fuller Wilbur
Thomas Lamb Eliot Wilbur
Nov. 9, 1912-Oct. 15, 1932

Thomas Eliot Weil
Frank Tuttle Weil
Oct. 11, 1908-Apr. 18, 1923
Janet Hobart Weil
m. Charles Stuart West

Henry Eliot Scott
Richard Cranch Scott
m. Madeleine Leonie Erhard
Abigail Adams Scott
Peter Chardon Scott
Sept. 9, 1927-May 12, 1934

Mather Greenleaf Eliot

Thomas Greenleaf Eliot
Nov. 2, 1915-Jan. 11, 1919
Thomas Lamb Eliot, 2d
Johan Wijnbladh Eliot
Rosemary Anna Henrietta Greenleaf
Eliot

Joan Eliot Raup
Ruth Mitchell Raup
Robert Bruce Raup, Jr.
Charlotte Cranch Raup

Nancy Greenleaf Eliot

William Eliot Prentiss

Theodore Sessinghaus Eliot, Jr.
Warner Ayres Eliot
Andrew Ely Eliot
July 25, 1927-Sept. 11, 1927
Michael Hoover Eliot
Henrietta Robins Eliot
Calista Cushman Eliot

